



**A STUDY OF THE PILGRIMAGE TOURISM OF BIHAR WITH
SPECIAL REFERENCE TO BODH-GAYA AND NALANDA**

**ABSTRACT
THESIS**

SUBMITTED FOR THE AWARD OF THE DEGREE OF

**Doctor of Philosophy
in
Commerce**

By

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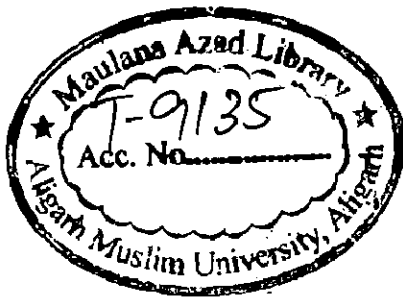
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2014

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ABSTRACT

Tourism is a truly global economic activity – one which takes place in destinations across the world, from leading capital cities and smaller towns and villages in rural and coastal areas, to some of the remotest points on the planet. Tourism means the temporary, short-term movement of people to the destination outside the place where they normally live and work and their activities during their stay at these destinations. The United Nations World Tourism Organization (UNWTO) defines Tourism as the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes. Tourism is a complex system of supply and demand wherein destinations provide different products and the visitors desire diverse experiences. Given the diversity of tourism phenomena, scholars have identified many types of tourism such as cultural tourism, adventure tourism, Pilgrimage tourism, sport tourism, cruise tourism and so on. Religion has been one of the motivating factors for travel in the past and continues to be the same in present as well. Pilgrimage places are one of the important attractions for tourism across the world. The practice of travel to pilgrimage sites has been a universal phenomenon since a long time. Most religions of the world today endorse or accept some form of religious travel, and this form of tourism is growing in importance. The sacred sites visited by pilgrims include churches, mosques, temples, grave sites, sacred groves and caves, rivers, mountains, sites of miracles, and locations of divine visitations. The pilgrimage sites on account of its historical, architectural and natural features attract the people with diverse motives ranging from very pious to curiosity and recreation. Every year millions of people travel to major pilgrimage destinations around the world. According to UNWTO (2011), 300 to 330 million tourists visit the world key religious sites each year. Religiously motivated travel has become widespread and popularized in recent decades, occupying an important segment of international tourism.

India is endowed with diverse tourism attractions and each state of India has its own distinct features in terms of tourism attractions. India being the land of many faiths, pilgrimage was integral part of cultural tradition in the past and continues to be the same in the present day. The pilgrimage sites world over are experiencing a continued expansion in terms of visitors' arrival and provisions of services and facilities for them. India is no exception of this ongoing trend. Majority of top ranking

tourist destinations in India happen to be pilgrimage centers. In India millions of tourists, both foreign as well as domestic, visit numerous pilgrimage centers every year. India is blessed with plenty of well-known religious destinations wherein Bihar stands to hold its own significant position.

Pilgrimage tourism is the strongest sub-sector of Indian tourism and the uniqueness of Bihar lies in being one of the most diverse, multi-religious pilgrimage destination. Bihar is the third most populous and the 12th largest State in India, having multitude of historical sites and well-known pilgrimage sites of local, national and international repute. From time immemorial, Bihar has been distinguished for its spiritual outlook. The strength of Bihar tourism emanates from its association with religious personalities whose birth, enlightenment, missionary activities, and death in Bihar sanctified the numerous spots. A large number of places in the Indian state of Bihar have considerable importance in the history of Buddhism, Jainism, Sikhism and Sufism. Lord Buddha attained enlightenment in Bihar and that was the birth of a new religion i.e. Buddhism. The 10th Sikh guru, Gobind Singh was born in Bihar and spent his early years in Bihar. Bihar is the birth place of three Jain Tirthankars (12th, 20th and 24th). There are many Sufi pilgrimage centers in Bihar associated with different orders of Sufism. Bihar is also dotted with numerous sites associated with the Hindu mythology and the legend of Ram and Sita. Many a places in Bihar are believed to have been consecrated by Rama's presence while he was on the way to Mithila. Gaya is one of the most important Hindu Pilgrimage Centers in India. The recent inclusion of Mahabodhi Temple Complex (Bodhgaya), brought Bihar to prominence on the global map of the world as a cultural tourist attraction. The cultural landscape of Bihar is characterized by the presence of monuments and pilgrimage sites of all these religions.

The pilgrimage sites in Bihar, like elsewhere in the world, attract large number of pilgrims and tourists from different parts of India and the world as well. The tourist inflow in Bihar, both foreign as well as domestic, has experienced an unprecedented growth. The foreign tourist visits has gone up from only 85 thousand in 2001 to approximately 1.9 million in 2012, registering a growth rate of 1180% over the year 2001. The domestic tourists' visit has also gone up dramatically from 5.9 million in 2001 to 21.4 million in 2012, registering a growth rate of 260% over the year 2001. The growth rate of foreign and domestic tourist visit in the year 2012 over the year 2011 was 12.8% and 16.5% respectively. The share of Bihar in total foreign

tourist visits in India has continuously improved. In 2006 Bihar ranked 16th in terms of total foreign tourist visits with its share of 0.72%, whereas in 2012 it ranked 7th with its share of 5.3 % in total foreign tourists visits in India. The number of foreign tourists in Bihar was greater than that of Goa in 2009 and than that of Kerala in 2012. The trend shows that Bihar is heading towards realization of its tourism potential.

This study makes an attempt to understand the dynamics of pilgrimage tourism in Bihar from three main perspectives. First, the study highlights the salient features of pilgrimage tourism in the state. Second, it examines the management of pilgrimage tourism in the state. Third and last, it explores the demographic and travel related characteristics of visitors; evaluate their perception on the services and facilities available at two pilgrimage destinations, and their overall satisfaction with the visit or stay at Bodhgaya and Nalanda. Bodhgaya and Nalanda are two major pilgrimage-cum-tourist destinations located in the Indian state of Bihar. Frankly speaking, these two pilgrimage destinations are the essence of tourism industry in Bihar. Bodhgaya is the international Buddhist pilgrimage center and the lone world heritage site in the Indian state of Bihar. Nalanda is known for its ancient university and numerous multi-religious pilgrimage sites. The two pilgrimage destinations in Bihar attract the tourists and pilgrims from different parts of the country and the world as well.

This study begins with articulating the concept of tourism, pilgrimage tourism, and also focuses on scenario of pilgrimage tourism in India. The first chapter articulates the meaning of tourism and familiarizes with the varied motives of the tourists for engaging in tourism activity, significant among them being pilgrimage tourism. Pilgrimage, however, has diversity of concepts to different major religions of India. Travel for religious/pilgrimage purposes forms the most significant component of domestic tourism in India. The number of tourist arrivals, both domestic and foreign, in Bihar has witnessed tremendous growth over the years in the first and second decade of the twenty first century. The volume of tourists arrival at a destination is considered one of the indicators of tourism development and the survival of tourism destination depends upon the regular and steady inflow of tourists. The growth of tourism in Bihar has started showing up its spin-off effect on the destination economy. Tourism is the major source of income for the people at various pilgrimage destinations in Bihar. The continuous flow of tourists creates consistent demand for transportation, accommodation, entertainment, shopping etc. and as a

result, it generates revenue for governments and employment opportunities for local people, rickshaw-puller, taxi-driver, hawkers, vendors, guides and photographers. There are a number of restaurants, dhabas, tea stalls, confectionary shops, souvenir shops catering to the needs of tourists in Bodhgaya, Rajgir, Nalanda, Vaishali and other pilgrimage spots in Bihar. Thus, pilgrimage tourism can be consistent source of revenue, employment and income to a destination economy. The tourism potential of Bihar favorably impacts the State which has become a star attraction for domestic as well as foreign tourists.

The second chapter explores the work so far done on various aspects of pilgrimage tourism through a comprehensive literature review and traces out the research gap which this study attempts to bridge. It also explains the research design, sets up objectives and hypothesis as well as the plan of work. The existing literature reveals that the studies on religion and tourism or religious/pilgrimage tourism have largely focused on motivation, economic, socio-cultural and management aspects of pilgrimage tourism in India and the world. The review of literature reveals that pilgrimage spots of Bihar have not yet been studied from the perspective of their potential for tourism industry. The tourist which is the most important element of tourism industry has not been duly focused in any study. There is lack of collection and dissemination of information regarding tourist characteristics, their perception about destination fundamental attributes such as transportation, accommodation, catering and so on and their experience at the destinations in Bihar. The present study aims at breaking fresh ground to re-invent the tourist perception about tourism in Bihar. The study also attempts to provide right direction to tourism industry of the State to attract larger tourist footfalls from inside and outside the country.

The third chapter enlightens about Bihar and its pilgrimage spots associated with Buddhism, Jainism, Hinduism, Sikhism and Sufism. It also highlights the importance of the pilgrimage spots from historical and religious perspectives. The tourist facility available at major pilgrimage destination has been mentioned and the arrival of foreign and domestic tourists at various pilgrimage places in Bihar has also been presented in diagrammatic and descriptive form. The detailed discussion and description helps in understanding the importance of pilgrimage spots and offers guidance to prospective visitors about the location, accessibility and facilities for stay at the major pilgrimage destinations in Bihar.

The study further sheds light on the management of pilgrimage tourism in Bihar. The role of various stakeholders involved in the management of pilgrimage tourism has been discussed in this study in chapter-4. To understand the management of pilgrimage sites the researcher has visited many important pilgrimage sites and interacted with the members of religious trusts and officials of Tourism Department in Bihar. The pilgrimage sites visited by the researcher in order to obtain first hand information are: Nalanda(Biharsharif, Rajgir, Pawapuri, Kundalpur, Sun Temple near Nalanda University ruins), Bodhgaya, Patna(Phulwarisharif, Patna city, Manersharif, Guljarbagh), and Vaishali. The researcher also visited the offices of Bihar Tourism Department, Directorate of Tourism (Bihar), BSTDC and Indian Ministry of Tourism office (Patna) and various Tourist Information Centers spread over Bodhgaya, Gaya, Rajgir, and Patna City. The information elicited from the members of religious trusts, officials of tourism department and the researcher's personal observation helped in understanding the management of different pilgrimage sites in Bihar. The digital information available on the tourism websites and on the website of few religious trusts was also instrumental in appraising the management of pilgrimage sites in Bihar.

The study elicited and analyzed the perceptions of tourists with regard to the genius loci of tourist destinations and pilgrimage sites and about the overall satisfaction by means of statistical methods and application of statistical tools. First hand information (primary data) was garnered right from the horse's mouth by conducting a questionnaire based survey of the tourists visiting Bodh-Gaya and Nalanda. The questionnaire explored the perceptions of visitors relating to their stay at pilgrimage sites, the facilities available there, the cost of services, the state of ambience surrounding pilgrimage sites, the shortcoming noticed and the visitors' suggestions for rectification and improvement. Out of the large population of visitors, a sample of 200 respondents each from Bodh-Gaya and Nalanda, the two pilgrimage destinations under study, was selected at random. The questionnaire survey was conducted at different spots in Bodhgaya and at the premises of ruins of Nalanda University and Rajgir in Nalanda. The researcher first sought the permission of respondent and then told them about the purpose of the survey and time required to complete the questionnaire. The questionnaires were self-administered to those who agreed to participate in the survey and were completed in presence of the researcher.

Statistical Package for Social Science (SPSS version 19.0) was used to analyze the data collected through questionnaire survey. The statistical tools most suited to the analysis of the data have been applied such as mean, reliability test, Independent Samples t-test and One Way Analysis of Variance. Tourists' perception on key destination attributes and tourists' overall satisfaction level at Bodhgaya and Nalanda were evaluated. The analysis and interpretation of the questionnaire survey has been presented in chapter 5 of this study. Besides the questionnaire survey, the researcher observation of different pilgrimage sites and personal interview with the tourists, officials of the tourism authority and members of religious trusts/committees helped in better understanding the pilgrimage tourism scenario in Bihar. The sixth and last chapter presents the conclusion emerging from this study. It also offers suggestions for bringing about improvement in the tourism sector of Bihar as are imperative for the growth and development of this sector.

Conclusion from this study, in a nutshell, bring to the fore that Bihar is distinguished to have multi-religious pilgrimage destinations of national as well as international appeal. The pilgrimage attractions of Bihar are not confined to any single religion rather it has the sites associated with the legends and historical development of Buddhism, Jainism, Sikhism, Hinduism, and Sufism. For Buddhist, Bihar is the land of Buddha' enlightenment and his religious activities, for Jains, Bihar is the land of birth and death of Mahavir and other Jain tirthankars and religious personalities, for Sikhs, it is the birth place of Guru Gobind Singh, for Muslims, Sufi centers which led to the spread of Islam in that part of the country, for Hinduism, many spots consecrated by Rama and Sita and other places associated with the legends. This distinctive characteristic of Bihar holds great potential for pilgrimage tourism and attracts the people of all religious faith across the country and beyond the country. Thus, Bihar possess enough pilgrimage attractions to satisfy the curiosity of the tourist from India and abroad. The study further reveals that people from different parts of India and across the world visit Bodhgaya, Nalanda, and other different pilgrimage sites in Bihar. Vaishali is international pilgrimage destination in making as it is evident from ever-growing foreign tourist inflow and construction of monasteries of various Buddhist countries. Pilgrimage centers in Bihar have witnessed remarkable growth in tourist arrivals both domestic and foreign, over the years.

From the study, the poor quality of the environment surrounding the pilgrimage destinations in the state as outlined in the Bihar tourism policy-2009 emerged as one of the threat in positive image building of the Bihar tourism. One of the respondents from the USA was embarrassed to see the abject poverty around the destination as he reacted in response of the one of the questions of the researcher "how do you find the place?" answer: nice but too much poverty! Several respondents pointed out the rampant beggars menace in Bodhgaya. The researcher found that local youth with hand bill in the name of charitable trusts flocking the foreign tourist at Sujata Garh(Bodhgaya) for monetary help to their charitable trusts and queuing up the scores of poor children and destitute old persons for getting monetary help from the foreign nationals. Obviously, this stark state of deprivation result in tourist disgust and hatred as no one wants to entertain the poverty. The poor surrounding of the destination may result in short stay and negative word of mouth and ultimately the loss of economic benefits to the destination economy.

The study further revealed that religious trusts play important role in providing the accommodation facilities and other related facilities to the visitors at almost all the pilgrimage centers in Bihar. The central and state governments are committed for the development and promotion of pilgrimage tourism of the state as it is evident in their policy measures and allocation of funds for the same. The state government on its part has been extending considerable financial support by making provisions of substantial funds in the state budget for the maintenance and development of the pilgrimage sites. Due to consistent effort of the government considerable improvement has taken place at the pilgrimage sites and much is still awaited on this front. This is not the end of journey rather it is just a beginning in the arena of global and competitive tourism industry.

The analysis of tourists' demographic characteristics demonstrates that majority of respondents at Bodhgaya and Nalanda were domestic tourists. 70.5 % of the respondents at Bodhgaya and 74.5 % of the respondents in Nalanda were male. The dominant age group of the respondents at Bodhgaya and Nalanda was 18 to 40 years. Majority of respondents at Bodhgaya and Nalanda were graduate, post-graduate and above. In terms of employment status, majority of respondents were either employed or self-employed. In terms of monthly income, 45% of respondents at Bodhgaya and 38.5% of respondents in Nalanda fall in the category of nil/not stated, which includes students, house wives, unemployed, monk and non respondent to this

question of income. Excluding this category of nil/not stated most of the respondents visiting Bodhgaya and Nalanda were in the income group of more than Rs. 40 thousand per month. The analysis of tourists travel characteristics further shows that the pilgrimage destinations are visited by a variety of purposes such as religious, relaxation, cultural, others and even a combination of them, with family, friend, in group and alone, for day visit to weeklong visit and even longer.

Data based analytical conclusion further highlight that majority of respondents at Bodhgaya and Nalanda were followers of Hinduism and Buddhism. Majority of the respondents at Bodhgaya and Nalanda were visiting these pilgrimage destinations for the first time. Majority of the visitors at both the destinations usually stay for less than a week. Only 24 % of respondents at Bodhgaya and 20% in Nalanda stayed for seven days and more. 16.5% of respondents at Bodhgaya and 18.5% in Nalanda were day visitors. Majority of respondents at Bodhgaya visited for religious purpose, whereas in Nalanda, the purpose of visit for majority of respondents was cultural. Majority of respondents at Bodhgaya and Nalanda came with family, followed by friends. Majority of the respondents at Bodhgaya and Nalanda stayed at Hotels, followed by monastery at Bodhgaya and Dharamshala at Nalanda. The trip of majority of the respondents at Bodhgaya and Nalanda was self-arranged, followed by travel agency. In terms of expenditure of respondents incurred at Bodhgaya and Nalanda during their stay/visit, the expenditure of majority of the respondents at Bodhgaya and Nalanda was up to Rs. 20 thousand. As regards the source of information about pilgrimage places in Bihar, the study finds that friend and relatives were the major source of information at Bodhgaya(44%) and Nalanda(35%) followed by religious literature (23.5% & 21% respectively). The travel agency has been found the more important source of information in Nalanda(20.5%) in comparison to Bodhgaya(13%). The other sources of information include history books, travel guides, Bihar Tourism Department and respondents own curiosity as expressed by some respondents.

The study, in its questionnaire survey, requested the respondents to evaluate the key destination attributes on Likert's five point scale ranging from very poor (1) to very good (5). The key destination attributes are transportation services, accommodation services, food and catering services, shopping facilities, public convenience, information and guidance, cleanliness and hygiene, parking facility, safety and security and behavior of the local people. The analysis of mean of individual attribute shows that accommodation service at Bodhgaya is the most

satisfactory attribute followed by behavior of the local people and catering and food services, whereas Transportation service is the most satisfactory attribute in Nalanda followed by accommodation service and behavior of the local people. Cleanliness and hygiene is least satisfactory attribute at both the destinations i.e Bodhgaya and Nalanda.

Majority of tourists at Bodhgaya and Nalanda found the price of services was moderate and reasonable. Only 9 % of tourists at Bodhgaya and 6.5% of tourists in Nalanda found the price of services very high. 89.5 % of the tourists at Bodhgaya and 86% of the tourists in Nalanda indicated that they were satisfied and highly satisfied with their visit to Bodhgaya and Nalanda respectively. 71.5% of tourists at Bodh-Gaya and 77.5% of tourists in Nalanda were having intention to revisit the pilgrimage destination. 89 % of tourists at Bodh-Gaya and 84.5% of tourists in Nalanda expressed their opinion that they would recommend the pilgrimage destinations to others like friends, relatives.

At Bodhgaya, the result of independent sample t test indicates that there were significant differences in the perception of foreign and domestic tourists on transportation services, accommodation services, shopping facilities, public convenience, Cleanliness and hygiene, parking facility. These attributes of destination were more satisfactory for domestic tourists. At Bodhgaya, significant difference was found in the overall satisfaction of the tourists in terms of their age groups and employment status, whereas no significant difference was found in terms of nationality, gender, education level, income group and religion.

The result of independent sample t test indicates that there were significant difference in the perception of foreign and domestic tourists in Nalanda on transportation services, information and guidance, public convenience, Cleanliness and hygiene, parking facility, safety and security and behavior of the local people. These attributes of the destination were more satisfactory for domestic tourists as compared to foreign tourists. In Nalanda, no significant difference was found in the overall satisfaction of the tourists in terms of nationality, gender, education level, employment status, and income group. However, the significant difference has been found in the overall satisfaction level of the respondents in terms of age groups and religions. The result of independent samples t test revealed no significant difference in overall satisfaction level of tourists at Bodhgaya and Nalanda.

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The contribution of this study can be discussed from both theoretical and practical standpoints. The study offers an initial understanding about pilgrimage tourism of Bihar. This study is useful for both visitors as well as management authorities. For visitors the study provides information about the pilgrimage spots and its accessibility and available facilities there. For management authorities, the study helps in identifying their customers, knowing their perception and satisfaction resulting from visit or stay at the pilgrimage destinations. The satisfactions and perceptions of the visitors with the services available at the destinations speak in volume about the management of any destination. The study offers reliable source of information to the tourism industry on the tourists' demographic and travel characteristics, perception and experience of visitors, tourists' intention to revisit and recommend the pilgrimage destination. The study contributed to a theoretical enhancement of the current level of knowledge in the existing literature on pilgrimage tourism. In terms of the practical contribution, the findings of the study could be used to formulate marketing strategies and to improve the management of the pilgrimage destinations. Last but not the least, this study brings the pilgrimage landscape of Bihar on the global map of pilgrimage tourism and could help tourism planners and policy makers to develop more appropriate development plans and marketing strategies to enhance the competitiveness of the destination.



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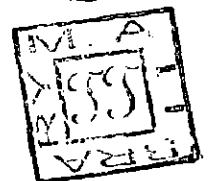
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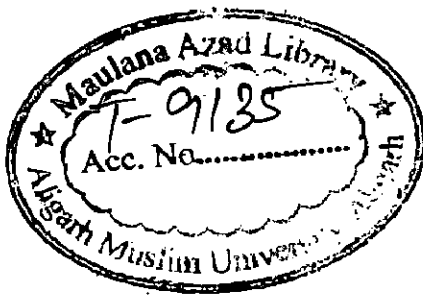
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*Dedicated
To
My Ammi & Abbu*

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CANDIDATE'S DECLARATION

I, **Md. Tarique Anwar**, Department of Commerce, certify that the work embodied in this Ph. D thesis is my own bonafide work carried out by me under the supervision of **Prof. S.M. Imamul Haque**, Department of Commerce, Aligarh Muslim University, Aligarh. The matter embodied in this Ph. D. thesis has not been submitted for the award of any other degree.

I declare that I have faithfully acknowledged, given credit to and referred to the research workers wherever their works have been cited in the text and the body of the thesis. I further certify that I have not willfully lifted up some other's work, para, text, data, result, etc. reported in the journals, books, magazines, reports, dissertations, theses, etc., or available at web-sites and included them in this Ph. D thesis and cited as my own work.

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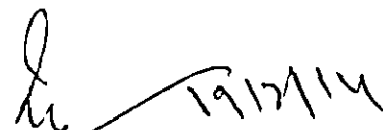
Certificate from the Supervisor

This is to certify that the above statement made by the candidate is correct to the best of my knowledge.


Signature of the Supervisor

Prof. S.M. Imamul Haque
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COURSE/COMPREHENSIVE EXAMINATION/PRE-SUBMISSION SEMINAR COMPLETION CERTIFICATE

This is to certify that **Mr. Md. Tarique Anwar**, Research Scholar,
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(Md. Tarique Anwar)

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LIST OF ABBREVIATIONS

AD	Anno Domini
AMU	Aligarh Muslim University
ANOVA	Analysis of Variance
ANSISS	Anugrah Narayan Sinha Institute of Social Studies
ASEAN	Association of South East Asian Nations
ASI	Archaeological Survey of India
ATM	Automated Teller Machine
BC	Before Christ
BSTDC	Bihar State Tourism Development Corporation
BTMC	Bodhgaya Temple Management Committee
CD	Compact Disc
FICCI	Federation of Indian Chambers of Commerce and Industry
GDP	Gross Domestic Product
GOI	Government of India
GOB	Government of Bihar
HRD	Human Resource Development
IATO	Indian Association of Tour Operator
ICHR	Indian Council of Historical Research
ICSSR	Indian Council of Social Science Research
IIPA	Indian Institute of Public Administration
IRCTC	Indian Railway Catering and Tourism Corporation
ITDC	India Tourism Development Corporation
JNU	Jawaharlal Nehru University
MICE	Meetings Incentives Conferences & Exhibitions
MOT	Ministry of Tourism
MoU	Memorandum of Understanding
NRI	Non-Resident Indian
NTP	National Tourism Policy
PBUH	Peace Be Upon Him
PTAC	Pilgrimage Tourism Advisory Council
RA	Rahmatullah-e-Alliahe

SD	Standard Deviation
SPSS	Statistical Package for Social Science
TSA	Tourism Satellite Account
UNESCO	United Nations Educational Scientific and Cultural Organization
UNWTO	United Nations World Tourism Organization
USP	Unique Selling Proposition
VFR	Visiting friends and relatives
W.B.	West Bengal
WHS	World Heritage Sites
WTTC	World Travel and Tourism Council

Chapter- 1

INTRODUCTION: PILGRIMAGE TOURISM

INTRODUCTION: PILGRIMAGE TOURISM

1.1 Introduction

Tourism is a social, cultural and economic phenomenon related to the movement of people to places outside their usual place of residence, pleasure being the usual motivation (Department of Economic and Social Affairs, United Nations, 2010). Tourism is a truly global economic activity – one which takes place in destinations across the world, from leading capital cities and smaller towns and villages in rural and coastal areas, to some of the remotest points on the planet. It is one of the world's largest industries or economic sectors, contributing trillions of dollars annually to the global economy (WTTC, 2011). The term tourism connotes different meanings depending on the context in which it is used. There is hardly any single definition to cover all the aspects of the term 'Tourism'. There are various definitions of tourism which can be placed in the context of their conceptual basics. The particular concern and perspective of each individual theorist has led to the evolution of a number of different definitions for the phenomenon of tourism (Gilbert, 2004). Oxford Advanced Learner's Dictionary defines tourism as the business activity connected with providing accommodation, services and entertainment for people who are visiting a place for pleasure (Hornby, 1997).

Tourism means the temporary, short-term movement of people to the destination outside the place where they normally live and work and their activities during their stay at these destinations (Burkart, and Medlik, 1981). The United Nations World Tourism Organization (UNWTO) defines Tourism as the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes (www.unwto.org). Jafari(1977) as cited in(Gilbert, 2004) emphasized knowledge-based approach to the concept of tourism. According to him, tourism is the study of man away from his usual environment, of the industry which responds his needs, and of the impacts that both he and industry have on the hosts' socio-cultural, economic and physical environment. Tourism is indeed multi-sectoral industry and a truly multidisciplinary field of study (Jafari, 2000). Tourism is multi-sectoral activity characterized by multiple services provided by a range of suppliers. It is an economic sector in India (11th Five Year Plan, GOI, 2008). Tourism is a complex system of supply and demand wherein destinations provide different products and the visitors

desire diverse experiences. Given the diversity of tourism phenomena, scholars have identified many types of tourism such as cultural tourism, adventure tourism, religious tourism, sport tourism, cruise tourism and so on (Timothy and Boyd, 2006). Pilgrimage tourism is one among them, which falls under the umbrella of cultural/heritage tourism.

The reasons why people choose to engage in tourism are diverse and multifaceted (Page, 2007). The motivations for undertaking tourism have been researched extensively by geographers, sociologists and others, including the business community (Griffin, 2007). The reasons may include sightseeing, meeting friends and relatives, pilgrimage, cultural enrichment, health and recreation (Bhatia, 2007). Crompton (1979) identifies nine motives. Seven of them were classified as socio-psychological motives which include escape from a perceived mundane environment; exploration and evaluation of self; relaxation; prestige; regression; enhancement of kinship relationship; and facilitation of social interaction. The remaining two motives were classified as alternate cultural category which covers novelty and education. Socio-psychological motives were found to be unrelated to destination attributes whereas the motives in alternate cultural category were noted to be at least partially aroused by the particular qualities of the destination. Tourism is driven by a wide array of interests such as entertainment, religion, culture, adventure, education, sports, health and business (MOT, Annual Report, 2007-08). People travel for various reasons and the main purpose of travel determines the form of tourism (Sinha, 1998).

The UNWTO definition of tourists recognizes the following categories as characterizing the main purpose of travel: leisure, recreation and holidays, visiting friends and relatives, business and professional (Including for study), health treatment, religion and pilgrimage and sport (MOT, Domestic Tourism Survey 2002-03). Religion has been a dominant motive for travel from the time of early pilgrimages to contemporary journeys to sacred places. Religious buildings, rituals, festivals and ceremonial events are important tourist attractions for those with a casual interest as well as more religious purpose (Henderson, 2003). Simply, travel to the sacred/holy sites with the religious motives is described as pilgrimage, and the sacred/holy site is referred as pilgrimage site. The motivation for visiting pilgrimage centers may range from very pious purpose to simple curiosity and sightseeing (Timothy, 2002; Shackley, 2001). Most religions of the world today endorse or accept

some form of religious travel, and this form of tourism is growing in importance. The sacred sites visited by pilgrims include churches, mosques, temples, grave sites, sacred groves and caves, rivers, mountains, sites of miracles, and locations of divine visitations (Metreveli and Timothy, 2010). Every year millions of people travel to major pilgrimage destinations around the world (Olsen and Timothy, 2006). According to UNWTO (2011), 300 to 330 million tourists visit the world key religious sites each year. Religiously motivated travel has become widespread and popularized in recent decades, occupying an important segment of international tourism (Olsen and Timothy, 2006).

1.2 Pilgrimage: A Conceptual Focus

Pilgrimage refers to any travel that involves a religious experience (Griffin, 2007). Pilgrimage is travel inspired by religious reasons towards holy places which encompasses elements of geographic environment, holy mountains, sites of revelations or the activities of the religious founders, shrines containing relics of saints and so on (Jafari, 2000). Oxford Advanced Learner's Dictionary defines Pilgrimage as a journey to a holy place for religious reasons or a journey to a place that is connected with somebody/something that one admires or respect (Hornby, 1997). Pilgrimage is an important aspect of the religious culture world over. The pilgrimage is mentioned in almost all the religious books of the world. The pilgrimage in ancient period was very backbreaking but slowly with the passage of time and with the technological advancement, pilgrimage has become comfortable and joyful as well. The phenomenon of pilgrimage is currently experiencing resurgence throughout the world with longstanding shrines still attracting those in search of spiritual fulfillment (Digance, 2003). Pilgrimage is an established custom in Buddhism, Hinduism, Islam, Jainism, Sikhism, Judaism, and Christianity. Following are the brief detail of pilgrimage in Hinduism, Buddhism, Jainism, Islam and Sikhism.

1.2.1 Concept of Pilgrimage in Hinduism

For Hindus, a place of pilgrimage is a Tirtha or Tirthasthan and pilgrim is Tirthyatri. According to Hindu tradition, a Tirtha is a place where one can gain nirvana, true enlightenment and also achieve Moksha i.e. liberation from the endless cycle of birth and death. Gaya (Bihar), Allahabad and Varanasi (Uttar Pradesh), are

places of great religious importance, particularly for death rites. These three places have acquired a group name, Tristhali (Davidson & Gitlitz, 2002). Religious scriptures of Hindu encourage travel to holy places. The virtues of pilgrimage have been highlighted in various Hindu religious books viz'; Brahmanas, Mahabharata, Puranas etc. The Veda, religious text of Hindus, enjoined that unless a man went on pilgrimage to the four "Dhams" or holy places of the country he would not attain 'release' and would therefore continue to suffer rebirth for his sins (Bhatia, 1978, 2007). The four important Hindu Pilgrimage Centers or Dhams in India are Puri (Odisha), Rameshwaram(Tamil Nadu), Dwarka(Gujarat) and Badrinath(Uttrakhand) (Bhatia, 2007). The other important Hindu pilgrimage destinations in India are Varanasi, Paryaga(Allahabad), Mathura, Haridwar, Ayodhya and Kancheepuram (Bharati, 1963). Hindu pilgrims, like pilgrims of other religions, are impelled by a sense of obligation and drawn by the hope of transformation. The push is to fulfill the precepts of the holy texts or oral traditions, to meet one's obligations to oneself or one's parents. However, the motives for pilgrimage are diverse such as to ask a specific favor/ support of the deity, to fulfill a vow made at a time of stress, to get rid oneself of sins, to introduce one's children to the obligations and rites of pilgrimages and so on. Some of the shrines are likely to have a reputation of providing for specialized needs, like the relief of barrenness(Baidyanath-dham) or the curing of leprosy(Rajgir and Konark) (Davidson & Gitlitz, 2002). The fundamental aspect of pilgrimages is Darshan i.e the auspicious moment of seeing and being seen by the deity of the holy place.

1.2.2 Concept of Pilgrimage in Buddhism

The religious tradition of Buddhism promotes travelling to the places associated with the life of Lord Buddha. For Buddhism, the visit of the places associated with the key events of Lord Buddha is obligatory. From the very first pilgrimage was central to Buddhist worship. Pilgrimage to four principal sites was endorsed by Lord Buddha and sanctioned by scripture. In later years other sites associated with Gautama's life also became pilgrimage centers. There are eight places of Buddhist pilgrimages (Davidson & Gitlitz, 2002). Out of these four places are associated with the key events in the life of Buddha and the other four places are associated with the scenes of four principle miracles of Lord Buddha. These places

are Lumbini(Nepal), Bodh-Gaya(Bihar), Sarnath (Uttar Pradesh), Kusinagar (Uttar Pradesh), Shravasti(Uttar Pradesh), Sankasia(Uttar Pradesh), Rajgir(Bihar) and Vaishali(Bihar). Out of these eight places, seven are in India and one, the Buddha's birthplace, Lumbini, is in Nepal. And out of these seven Buddhist pilgrimage places in India, three places viz; Bodh-Gaya, Rajgir and Vaishali are in Bihar. Besides, the above mentioned eight places, many other places rose to prominence during the course of development of the religion. These are sites of important stupas, monasteries etc. and they are also considered sacred by the followers. These places attract the visitors from the different parts of the world. Emperor Asoka on his twentieth regnal year in 249 BC embarked on a holy pilgrimage visiting all these eight places. He built *stupas* and raised pillars with inscriptions to commemorate his visit to these holy places. These towering monolithic pillars made of polished sandstone and topped with animal capitals have helped to identify the exact locations of the Buddhist world's most sacred places even after they fell into ruins following the downfall of Buddhism in India. Many of these Asokan pillars still stand as a symbol of his faith and devotion. These pillars are located at Lumbini, (Nepal), Vaishali and Lauriya Nandangarh, (Bihar), Sarnath and Sankasia(Uttar Pradesh). Thereafter succeeding Buddhist kings, queens, nobles and wealthy people followed this landmark journey of King Asoka. As a result, India became studded with Buddhist monuments and shrines (San, 2002).

1.2.3 Concept of Pilgrimage in Jainism

Pilgrimage is a popular activity among Jains (Davidson & Gitlitz, 2002). The followers of Jainism visit the places associated with the life of founder of the Jain religion and other places associated with the 23 Tirthankars. The places associated with conception, birth, penance, attainment of supreme knowledge and salvation of Jain Tirthankars constitute sacred spots for the followers of Jainism. These sacred places are called Teerth or Teerth kshetras. These Teerth are classified into three categories.

- ❖ **Nirvana or Siddha Kshetra:** The places of salvation of any Jain Tirthankars or an ascetic saint. The foot prints are installed there to memorize the event. Kailashgiri, Sammed Sikhar, Champapur, Pawapuri and Girinargiri are some of the places associated with the salvation of Jain Tirthankaras.

- ❖ Kalyanaka Kshetra: These are the places associated with the conception, birth, penance and attaining knowledge of Tirthankaras. Hastinapur, Ayodhya etc. are some of the places which fall under Kalyanaka Kshetra.
- ❖ Atishya Kshetra: These are the places associated with the miracles or wonderful events. All the sacred places of Jainism other than Nirvana and Kalyanaka kshetra are known as Atishya Kshetra¹.

In the modern Jain tradition in India, some holy individuals attract pilgrims to their monasteries (Brockman, 1997). Jain pilgrimage sites are located in different parts of India, especially in the north-west and eastern parts of the country.

1.2.4 Concept of Pilgrimage in Islam

Muslim pilgrimages may be divided into two broad categories: obligatory and voluntary. The obligatory pilgrimage in Islam is the Hajj to Mecca (Bhardwaj, 2011). The annual pilgrimage to Mecca (the Hajj) constitutes one of the five pillars of Islam. "Make the pilgrimage and visit the sacred house for Allah's sake" (Qur'an 2:196). The pilgrimage to Mecca is conditional and is not applicable to all Muslims until or unless they become financially capable and fulfill other criteria. The voluntary pilgrimage is a tradition of visiting sacred shrines, the graves of saints and imams and the tombs of martyrs of the faith. The practices of visiting these are termed as Ziyarat. Thousands of people visit the tombs and the places of miracle work in India. People visit cutting across religious affiliation to the tombs of Muslim Sufi saints out of devotion and also to make requests and to seek the saint's blessing. Numerous Khanqahs, shrines, mosques, tombs and mausoleums of the Muslim saints, martyrs, Sufis and other holy personages attest to the popularity of Ziarat in most of the Muslim countries. In spite of the non-obligatory nature of a Ziarat, probably many more people participate in them every year than in the annual Hajj to Mecca (Bhardwaj, 2011). There are "literally thousands of tombs and graves of Muslim Sufi saints throughout northern and central India and Pakistan which are visited by Muslim as well as Hindu pilgrims (Bharati, 1963). An informal hierarchy of levels of pilgrimage centers in Islam ranges from Mecca at the very apex down to locally venerated shrines of holy people (Bhardwaj, 2011).

¹ Retrieved from www.jainteerth.com/about_teerth.asp. on 2nd May 2013

1.2.5 Concept of Pilgrimage in Sikhism

Gurudwara is a sacred spot for Sikhs. The literal meaning of Gurudwara is gateway to God. The Gurudwaras associated with historical development of Sikh religion are important centers of Sikh pilgrimage. Unlike Hinduism and Islam, there is no religious obligation for undertaking pilgrimage in Sikh religion. The religious scripture emphasizes on purity of mind rather than physically going to the holy places. The religious scripture of Sikhism asserts that God's name is the only true pilgrimage and pilgrimage is the contemplation on the word that gives inner spiritual light (Guru Granth Sahib: 687 as cited in Jutla, 2002). Contrary to the canon of religious scripture, Sikhs still go on pilgrimage. They visit the places associated with their gurus and historical development of Sikhism. These places of religious importance are scattered in different parts of India and in Pakistan (Jutla, 2002).

1.3 Pilgrimage Tourism: Concept and Evolution

The tourism literature reveals that religion has been one of the motivating factors for travel in the past and continues to be the same in present as well. Religious places are one of the important attractions for tourism across the world. Hinduism, Buddhism, Christianity and Islam all these religions promote travel for religious purposes. Travel provides an opportunity to fulfill one's desire to move away from the routines of life in order to seek changes, such as spiritual, religious or recreational. Such travel, depending on the motivation, the destination and the journey, generally finds expression within the spectrum of two polar types of travels, pilgrimage and tourism (Shinde, 2007). The concept of pilgrimage and tourism are inextricably knotted (Davidson & Gitlitz, 2002). The relationship between tourists and pilgrims has been recognized for several decades by medieval scholars and by tourism historians (Smith, 1992). Researchers from various disciplines explored relationship between pilgrimage and tourism. Today, pilgrimage is defined differently and can be considered as traditional religious journey or modern secular journey (Collins-Kreiner, 2010). Development of tourism is hard to understand without a study of religion and the practice of pilgrimage in ancient times (Olsen and Timothy 2006; Vukonic, 2002). The debate on the issue of pilgrimage versus tourism or pilgrim versus tourists can be better understood by analyzing the diverse views of the tourism scholars on similarity and differences between the two. Some researchers advocate

that pilgrims are tourists, whereas some others view that pilgrims are not tourists because pilgrims travel for spiritual reasons, while tourists travel for secular reasons such as curiosity or pleasure (Collins-Kreiner, 2010). The researcher in this study has not touched upon this debatable issue. United Nations World Tourism Organization defines a tourist as people who travel away from their homes for less than a year (Gladstone, 2005) and for the purpose of recreation, pleasure, sport, business, VFR, meeting, religion, conference, mission, health or studies (Gilbert, 2004). The definition of a pilgrim in the Oxford Advanced Learner's Dictionary reads: "a person who journeys to a sacred place for religious reasons" (Hornby, 1997). Thus from the definition pilgrim also fits into the definition of a tourist. Olsen and Timothy (2006) comment that motivations and activities undertaken by travelers have little to do with whether a person is a tourist or not. Motivation for travel is not integral to the definition of tourist or the meaning of tourism. From the perspective of tourism, pilgrim and tourist are same because both groups avail the same tourist facilities at pilgrimage destination, such as the local transportation, accommodation and infrastructure. Olsen (2010) comments that pilgrim and tourist dichotomy is an outdated argument and comparing pilgrims and tourists is a fruitless exercise because the meaning of traditional pilgrimage has changed over time. There is no clear difference between a tourist and a pilgrim. "A tourist is half a pilgrim, if a pilgrim is half a tourist" (Turner and Turner, 1978).

A. Pilgrimage center is a place of religious importance for pilgrims, whereas for tourists it happens to be a place of social, historical and cultural importance (Maccanell, 1973). Eade (1992) on the basis of his 22 years observation and interaction with pilgrims and tourists at Lourdes as a volunteer helper, reports that it is not easy to differentiate tourists from pilgrims. Gupta (1999) makes a note that apart from devotional aspects, looked at from the broader point of view, pilgrimage involves sightseeing, travelling, visiting different places and, in some cases, voyaging by air or sea, etc. and buying the local memorabilia. Modern tourism is regarded as one of the newer phenomena in the world whose origin is rooted in pilgrimage (Collins-Kreiner, 2010). Tourist facilities and modern amenities available at pilgrimage destinations are being used by both pilgrims and tourists. Both pilgrims and tourists use same modern tourism infrastructure and can undertake journeys only if they have 'discretionary income, leisure time, and social sanctions permissive of

travel' (Smith, 1992). They use modern means of transportation, accommodation, food and catering facilities. Therefore, religious travelers are recognized as a special type of tourist (Vukonic, 2002), and pilgrimage as a form of tourism (Vukonic, 2002; Olsen, 2003). Thus, Pilgrim is a tourist who is motivated by religious factors (Olsen and Timothy, 2006).

In this era of globalization and modern technology, the phenomena of pilgrimage and tourism increasingly overlap, because many people travel with the objective of achieving both the recreational and the religious need and there are immense difficulties in distinguishing between the two. The resulting form of travel does not belong to either of these two discrete categories, yet shows characteristics peculiar to them and therefore is described in composite terms such as pilgrimage tourism or religious tourism (Shinde, 2007). Religious tourism is that type of tourism whose participants are motivated either in part or exclusively for religious reasons. Religiously motivated tourism is probably as old as religion itself and is consequently the oldest type of tourism (Rinschede 1992). Pilgrimage comes under the broad banner of religious tourism where the motivation is to visit religious sites or events. Pilgrimage tourism is embedded within a complex of heritage/cultural tourism and mass tourism activities. What constitutes heritage for one group is conversely a religious place or artifact for another (Rotherham, 2007).

In addition to being places of worship for people of a specific faith, many sacred spaces are viewed by the larger travelling public as important destinations and attractions in their own right because of their historical or aesthetic values (Metreveli and Timothy, 2010). Thus, pilgrimage tourism refers to travel of people to pilgrimage sites with the purpose of religious or others, and falls under the umbrella of cultural tourism, which includes movements of persons for essentially cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages (Pedersen, 2002). In tourism literature religious or pilgrimage tourism is used interchangeably. The researcher does not find unity in the usage of term religious tourism or pilgrimage tourism. Although literature indicates that pilgrimage is a component of religious tourism, but in practical sense these two terms are most often used interchangeably. In context of Indian tourism industry, generally, the term pilgrimage tourism is used to describe the travel to pilgrimage centers.

1.4 Pilgrimage Tourism Scenario in India

Pilgrimage tourism is one of the key segments of India's tourism sector (Sharma, 2013). Tourism literature indicates that pilgrimage as a religious cultural phenomenon has been common to Indian religions. Long before the development of modern tourism, the travelling for religious purposes was a widespread phenomenon in many parts of the world including India (Bhatia, 2007). Travel and tourism has been integral part of Indian tradition and culture. In the bygone era, travel was primarily for pilgrimage. People also travelled to participate in fairs and festivals in different parts of country (Bezbaruah, 1999). The practice of bathing for ritual purification is very old in India and perhaps dates back to the Indus valley civilization. Many rivers are considered sacred in the ancient Vedic tradition. A large number of Hindu sacred places are thus associated with the numerous rivers and sacred lakes and ponds (Bhardwaj, 2011). The practice of ritual bathing is still very popular among Hindus particularly on specific occasions like during Kumbh Mela and Malmas Mela(Rajgir). India has variegated tourism resources and presents a kaleidoscopic variety of destinations both for domestic and international tourists. The tourism attraction of India includes historical monuments, places of religious importance, mountain and beach resorts, wildlife and interesting ecosystems, water and winter sports etc. (MOT, 2005). K. Chiranjeevi, the Union Tourism Minister while addressing media during 'World Travel Market-2012' in London, said, "Tourists from the world over can find the destination or product of their desire in India, be it heritage sites, forts, beaches, backwaters, lakes, mountains, adventure, wildlife, culture, festivals, medical, wellness, MICE, religion, and shopping. India offers something for everyone and that is why we proudly say that India is an incredible destination with a range of products found nowhere else" (IATO Newsletter, October-December, 2012).

India's great competitive strength from tourism point of view is its ancient and yet living civilization that gave rise to four of the world's great religions and philosophies (National Tourism Policy, MOT, 2002). India, being the land of many faiths, is dotted with the pilgrimage centers/sites of different religions. Travel to pilgrimage centers was integral part of Indian culture in the past and continues to be the same in the present day (Bhatia, 2007). As regard the purpose of travel, religion and pilgrimage accounted for 15% of domestic tourism in India (MOT, Domestic

Tourism Survey 2002-03). Domestic tourism in India is mainly pilgrimage related (11th Five Year Plan, GOI, 2008). Pilgrimage sites constitute the major tourist attraction in states like Tamil Nadu, Andhra Pradesh, Uttar Pradesh (FICCI, 2013) and Bihar. The top ten places visited by domestic tourists for the purpose of leisure, holiday, religion and pilgrimage in India are: Tirupati, Puri/Jagannath/Bhuvaneshwar, Vaishno Devi, Bangalore, Haridwar, Delhi, Nainadevi, Mathura, Ajmer Sharif and Amritsar (MOT, Domestic Tourism Survey 2002-03). Out of ten places, eight places happen to be major pilgrimage centers. Rinschede(1992) observes that religious travel offers the only opportunity to travel for people in developing countries where mass tourism is in its incipient stage. This is held true for India as the Domestic Tourism Survey, indicates that travel for religious purpose and pilgrimage formed the most significant component in domestic tourism. The Ministry of Tourism survey shows that 12.24% foreign tourists visited India for religion and pilgrimage, and 25.23% of Non-Resident Indians (NRIs) visited India mainly for religion and pilgrimage (MOT, International Passenger Survey 2003). The religious and social visits will remain the biggest reasons for domestic tourism in India (FICCI, 2012). The National Tourism Policy of India outlined that due importance should be given to pilgrimage tourism and it should be so designed that the infrastructure created under it serves as a backbone of international tourism in times to come.

The modern expression of pilgrimage in India is different from its traditional form. This modern expression of pilgrimage is visible in visitors' behavior and at pilgrimage destinations. This modern type of travel indicates more touristic characteristics, including the changing pattern of visits to sacred destinations, limited engagements of visitors with rituals, commercial organization package tours, novel ways of marketing the destinations and the consumerist behavior of visitors (Shinde, 2007). Although package tours comprise an extremely minute segment (1.7%) of domestic tourism in India, domestic travel with the purpose of religion and pilgrimage accounted for the largest share of domestic package tours (MOT, Domestic Tourism Survey 2002-03). Pilgrimage tourism, along with MICE tourism and Health tourism, has emerged as one of the major tourism products in India. Majority of foreign tourists visiting India are Individual travelers (Primarily Business visitors), religious travelers and medical tourists (FICCI, 2013). The tourists' traffic in India, both domestic and foreign, has witnessed tremendous growth over the years. This

remarkable growth in tourist arrival may be attributed to several factors such as improved tourism infrastructure at the destinations, better connectivity to different tourist destination, effective marketing and promotion and so on. Millions of foreign as well as domestic tourists visit the pilgrimage centers in India, which also happens to be places of historical, architectural, and cultural importance. The number of foreign tourists' arrival in India during 2012 was 6.58 million, whereas the number of domestic visit to all states/union territories was 1036 million (MOT, Indian Tourism Statistics at a Glance, 2012). Ministry of Tourism has taken several initiatives for the development and promotion of pilgrimage tourism. In the year 2012, India had signed MoU on tourism with ASEAN to promote Buddhist pilgrimage tourism in India (Sharma, 2013). Ministry of Tourism has identified six national circuits (viz; Buddhist circuit, Hindu circuit, Sufi circuit, Jain circuit, and Sikh circuit and Christianity circuit) on the basis of religion across all States and Union Territories except North-East. These circuits are proposed to be developed during the 12th Five Year Plan, in an integrated manner with central financial assistance and appropriate involvement of state governments and private sector (MOT, 2012). Ministry of Tourism is engaged in preparing a catalogue of tourist destinations including pilgrimage destination across the country and the facilities available at such destination. So far details of 243 destinations have been compiled and many more are to be included (Sharma, 2013).

1.5 Pilgrimage Tourism Scenario in Bihar

India is endowed with diverse tourism attractions and each state of India has its own distinct features in terms of tourism attractions. The tourism attractions of Bihar are primarily religious in nature. India is blessed with plenty of well-known pilgrimage destinations wherein Bihar stands to hold its own significant position. Pilgrimage tourism is the strongest sub-sector of Indian tourism and the uniqueness of Bihar lies in being one of the most diverse, multi-religious pilgrimage destinations (MOT Report on Bihar, 2012). From time immemorial, Bihar has been distinguished for its spiritual outlook (Diwakar, 1959). The strength of Bihar tourism emanates from its association with religious personalities whose birth, enlightenment, missionary activities, and death in Bihar sanctified the numerous spots. Lord Buddha attained enlightenment in Bihar and that was the birth of a new religion i.e. Buddhism. Lord Buddha spent his 46 years at different places mostly in Bihar for spreading his

teaching. During the period Lord Buddha used to stay at a particular place in rainy season of every year and remaining eight months of the year he travelled from place to place for preaching (Roy, 1974). The 10th Sikh guru, Gobind Singh was born in Bihar and spent his early years in Bihar. Bihar is the birth place of three Jain Tirthankars. There are many Sufi pilgrimage centers in Bihar associated with different orders of Sufism. Many a places in Bihar are believed to have been consecrated by Rama's presence while he was on the way to Mithila. The Balakanda section of Ramayana records the journey of Rama and his halting places in Bihar (Roy, 1974). Gaya is one of the most important Hindu Pilgrimage Centers in India. Recently in the year 2002, the inclusion of Mahabodhi Temple Complex (Bodhgaya) in the list of world heritage sites brought Bodhgaya on the cultural map of the world.

There are a large number of pilgrimage sites in Bihar associated with Lord Buddha, Jain Tirthankaras, Guru Gobind Singh, Muslim Sufi saints and Rama's consort Sita and Hindu belief system. The sacred spots like temples, mosques, Dargahs, Caves, kunds, hills and sites of miracles are spread all over Bihar. There are several artificial cave temples or dwellings of the Ashokan and post-Ashokan periods in Bihar. There are three such caves in Barabar hill and three in the Nagarjuna hills in Jahanabad district, and one at Sitamarhi in Nawada district (Bhattacharya, 1974). The major pilgrimage destinations of Bihar are Bodh-Gaya, Gaya, Nalanda/Rajgir, Pawapuri, Patna and Vaishali. Gaya/Bodhgaya is among ten most popular tourist places in India visited by foreign tourists (MOT, International Passenger Survey 2003), whereas it stands at 45th rank in terms of domestic tourists visit (MOT, Domestic Tourism Survey 2002-03). These pilgrimage attractions of Bihar will be discussed in the third chapter of this study entitled "Pilgrimage Tourism of Bihar: An Overview".

The pilgrimage sites in Bihar, like elsewhere in the world, attract large number of pilgrims and tourists from different parts of India and the world as well. The tourist inflow in Bihar, both foreign as well as domestic, has experienced an unprecedented growth. The foreign tourist visits has gone up from only 85 thousand in 2001 to approximately 1.9 million in 2012, registering a growth rate of 1180% over the year 2001. The domestic tourists' visit has also gone up dramatically from 5.9 million in 2001 to 21.4 million in 2012, registering a growth rate of 260% over the year 2001. The growth rate of foreign and domestic tourist visit in the year 2012 over

the year 2011 was 12.8% and 16.5% respectively. The share of Bihar in total foreign tourist visits in India has continuously improved. In 2006 Bihar ranked 16th in terms of total foreign tourist visits with its share of 0.72%, whereas in 2012 it ranked 7th with its share of 5.3% in total foreign tourists visits in India. The number of foreign tourists in Bihar was greater than that of Goa in 2009 and than that of Kerala in 2012(MOT, Indian Tourism Statistics at a Glance, 2012). The trend shows that Bihar is heading towards realization of its tourism potential.

1.6 Pilgrimage Tourism: A Boon for the Economy

Tourism is the largest service industry in India and its importance lies in being an instrument for economic development and employment generation, particularly in remote and backward areas (12th Five Year Plan, GOI). Tourism is a multi-dimensional activity and it encompasses a large number of economic activities. With its backward and forward linkages with other sectors of the economy, like transport, construction, handicrafts, manufacturing, horticulture, agriculture, etc., tourism has the potential to not only be the economy driver, but also become an effective tool for poverty alleviation and ensuring growth with equity. Tourism is widely seen as an effective means for achieving economic development in the destination area. Tourism plays a key role in socio-economic progress through creation of jobs, enterprises, and infrastructure and revenue earnings. The Planning Commission has identified tourism as the second largest sector in India in providing employment opportunities to low skilled workers (MOT, Annual Report, 2011-12). Tourism is an important sector of the Indian economy contributing 6.8 per cent of the country's GDP and 10.2 per cent of employment (MOT, TSA-2009-10). The benefit of tourism is visible in direct employment in hotels, restaurants, retail establishments and transportation (Kotler, Bowen and Makens, 2011). Tourist expenditure on accommodation, food and drink, local transport, entertainment and shopping is an important pillar of the economies of many destinations, creating much needed employment and opportunities for development. The employment potential is the highest in the tourism sector as compared to any other sector. Revenue capital ratio is very high in tourism industry. It is estimated that an investment of Rs. 1 million creates 47 direct jobs and 11 indirect jobs, which far surpasses the employment potential from agriculture and industrial sector (National Tourism Policy, MOT, 2002).

In the modern world, the religious places have become the centers of economic activities. Tourism stimulates the development of hotel industry, transportation facilities, entertainment facilities, souvenir industry and so on. The growth of Tourism at Pilgrimage centers in India has led to the development of infrastructural facilities and related industries that provide services to the visitors at pilgrimage center. The growth of tourism in Bihar has led to development of tourist infrastructure and prompted the building of international airport at Gaya to facilitate the accessibility of tourists from different South East Asian countries. The pilgrimage destinations of Bihar are visited by millions of tourists every year. The continuous flow of tourists creates consistent demand for transportation, accommodation, entertainment, shopping etc. and as a result, it generates revenue for governments and employment opportunities for local people, rickshaw-puller, taxi-driver, hawkers, venders, guides and photographers. Tourism is the major source of income for the people at various pilgrimage destinations in Bihar. In addition to a large number of hotels and catering units, there are hundreds of shops and stalls of local products, handicrafts and religious articles at the different pilgrimage centers in Bihar. A pilgrimage spot like Sufis' tombs and temples generates demand for religious articles (e.g. chadars, flowers, sweets, agarbatti etc.). There are a number of restaurants, dhabas, tea stalls, confectionary shops, souvenir shops and others catering the needs of tourists in Bodhgaya, Rajgir, Nalanda, vaishali and other pilgrimage spots in Bihar. At Rajgir, Jain pilgrims avail the facilities of 'doli' to be carried out on the top of five hills. This provides source of income for several families at Rajgir.

Thus, pilgrimage tourism offers several benefits to the economy of Bihar and can be instrumental in facilitating the ongoing process of development in Bihar. It can be consistent source of revenue, employment and income to a destination economy. Most important advantage of pilgrimage tourism of Bihar is its multi-religious characteristics. In addition to economic impact, Pilgrimage tourism promotes national unity and integrity and enhances international understanding among different nations. Shri Atal Bihari Vajpayee² said about the importance of tourism as "Tourism is a major engine of economic growth in most parts of the world. Several countries have transformed their economies using the tourism potential to the fullest. Tourism has great capacity to create large scale employment of diverse

² Former Prime Minister of India had stated in the Chief Ministers' Conference held on October 30, 2001 New Delhi.

kind-from the most specialized to the unskilled and all of us know that generation of massive productive employment opportunities is what India needs the most (MOT, National Tourism Policy, 2002)”.

Summing up the foregoing discussion, this chapter articulates the meaning of tourism and familiarize with the varied motives of the tourists for engaging in tourism activity, significant among them being pilgrimage tourism. Pilgrimage, however, has diversity of concepts to different major religions of India. Travel for religious/pilgrimage purposes forms the most significant component of domestic tourism in India. The state of Bihar which is the focus of this study is endowed with several pilgrimage tourism destinations for major Indian religions and their followers abroad. The state of Bihar is dotted with the pilgrimage sites associated with different religions. Besides, the state has several other tourism spots of ancient historical attraction for the tourists in general. The tourism potential of Bihar favorably impacts the State which has become a star attraction for domestic as well as foreign tourists. The inflow of domestic tourists shot up 260 per cent and that of foreign tourists 1180 per cent over the period of 2001-2012. The next chapter explores the work so far done on various aspects of pilgrimage tourism in general and in the context of Bihar through a comprehensive literature review and traces out the research gap which this study attempts to bridge. It also explains the research design, sets up objectives and hypothesis as well as the plan of work.

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Chapter- 2

REVIEW OF LITERATURE AND RESEARCH DESIGN

REVIEW OF LITERATURE AND RESEARCH DESIGN

This chapter reviews the existing literature on different dimensions of pilgrimage tourism in general and in the context of Bihar in particular. The researcher in this chapter tries to find out the solution of all the questions arising by reviewing the literature on the subject under reference. On the basis of this review of literature, research gap, objectives, research design and scope of this study are framed. In this study an Indian state of Bihar has been selected as geographical area to collect the research information through primary and secondary sources. The reason behind selection of Bihar is its strong archeological, historical and religious heritage. Bihar has drawn the attention of the researchers and authors world over to explore its archeology, history, culture and heritage. Its geography, history, archeology, art and culture, as well as economy have been the subject matters of a large number of books, journals, articles, etc. It has own self explanatory history in the field of pilgrimage tourism. Many historians, scholars from various disciplines have extensively explored the pilgrimage tourism in Bihar, but all the studies are very old references. Even various aspects of tourism are untouched in this area. This has come in light when extensive review of literature has been done on this topic in the context of Bihar. The review of literature undertaken by the researcher is presented below. For this purpose the books, thesis, relevant journals, articles, magazines have been taken into account.

2.1 Review of Literature

Houlton (1949) in his book entitled “Bihar: The Heart of India” presented a brief history, antiquities, scenic beauty, and places of general interest in Bihar. He highlighted the prospect of tourism development and at the same time found that the existing facilities for tourist were inadequate.

Diwakar (1959) in his book entitled “Bihar through the Ages” presented Panoramic views of Bihar and its people, and what they have been doing during the last three thousand years. The author made an attempt to portray various aspects of history, culture and economy of Bihar during ancient, medieval and modern period covering up to the mid 1940s. He further described the political and administrative aspects but main emphasis was given on how the life of people flowed in the social, economic, artistic and aesthetic channels during about three thousand years.

Vidyarthi (1961) in his study on “The Sacred Complex in Hindu Gaya” discussed the sacred characteristics of Gaya. He highlighted its sacred centers, its locational significance, and sacred performances etc. He viewed that sacred centers represented a single spot where a sacred performance took place. He noted that these sacred centers were visited by the devotees with different purposes. The result of interview conducted by him of 200 worshippers indicated the mix response of varied purposes. The purpose of their visit was health, prosperity, making offerings and taking vows, for securing job, to pass the school or college exam, to succeed in business, to win suit or to get a child and to earn merit for happiness in next life.

Sankalia (1972) in his study on “The University of Nalanda” has highlighted the glorious past of Nalanda and its contribution in the development of Indian thought, art and culture. His study revealed that pilgrim –students came to Nalanda in search of knowledge from China, Tibet and Korea and also highlighted the role of authorities at Nalanda in assuring their comfort and convenience to make them feel at home. The route and stay of pilgrims have been discussed. The study further emphasized that the University was not only confined to the teaching of students who were within its campus but it also sent out scholars to China, Korea, Japan and Ceylon to light the lamp of knowledge in these foreign lands. The author mentioned that Nalanda was truly an international university and as a great temple of learning. In the view of the author, Nalanda was nothing short of a temple of God to the Buddhist.

Bhardwaj (1973) in his Study Entitled “Hindu Places of Pilgrimages in India” has highlighted the philosophical underpinning of Hindus pilgrimage, its nature, evolution and motives. He stated that purposes and motives of undertaking pilgrimage are diverse and categorized the purpose of visit into three different categories viz general, specific and miscellaneous to understand the relationship between the level of sacred places and the purpose of visits. The general purpose includes yatra/pilgrimage, darshana/visiting the deities and sacred bath. The specific purpose includes mundane/tonsure, sukhna/mannat/vows. According to him the Hindu places of pilgrimage are the symbols of religious beliefs of Hinduism that reflects its vitality, resilience and syncretism. They have knitted the linguistically diverse Hindu population socially, culturally and spatially at different integrative levels. He further

highlighted the Hindus sacred places of different levels and its catchment area in terms of special and social dimensions. His study comprises eleven sacred places of Himachal Pradesh and Uttrakhand.

Chakrabarti (1976) in his study shed light on the archeological aspects of Rajagriha (modern Rajgir) as it existed during the time of Lord Buddha (6th to 5th Century B. C.). He presented the description of various archeological sites of Rajagriha which includes Bimbisara Jail, Griddhakuta Hill, Maniyar Math, Sonbhandar Caves, Saptaparni Cave, Pippala Store House and Venuvana. Presently, these sites constitute the major tourist attraction at Rajgir in Nalanda.

Narayan (1983) in his study on “Sacred Complexes of Deoghar and Rajgir” pointed out that sacred complex of Rajgir provided an opportunity for pilgrims of different nations, sects and castes to interact with each other and lead a common life. He further pointed out that pilgrims do discriminate among themselves at micro level but at macro level they are closer. According to him, the places of sacred importance are also of secular importance. It is not possible to put sacred and secular into two water tight compartments in the background of Indian cultural traditions. He considered the institutions of pilgrimage as an effective instrument for national integration.

Kaur (1985), in his book entitled “Himalayan Pilgrimage and the New Tourism” provides an encyclopedic study of the evolution of pilgrimage tourism and a detailed review of religious and recreational resources and the state of the art in Eastern Garhwal. Garhwal is the holiest of Hindu pilgrim destinations. The work is based on physical surveys and field survey. The book presents history of the pilgrimage tradition and descriptive survey of Garhwals recreation and religious resources, demographic and behavior patterns of visitors, a set of sample studies and recommendation with future development. Kaur indicates that the pilgrim infrastructure has been losing ground since the region was opened for tourism in 1974. There is a desperate shortage of resources to service the present flow of tourist pilgrims. He also points out that none of the accommodation of Garhwal meets internationally accepted standards for hotel.

Sharma (1988) in his thesis entitled “A Historical study of places of Buddhist interest based on Pali sources” noted that pilgrimage is common in all the religions and undertaken with the primary purpose of spiritual benefit.

The researcher in this study dwelt in detail upon the life of Gautam Buddha, his attainment of enlightenment and historical importance of places of Buddhist interest etc. The researcher noticed that the Pilgrimage places are now being designated as places of tourist interests because education and entertainment got mixed up with pilgrimages. The places of Buddhist interests are scattered all across the country. The researchers felt the need of identification, development and maintenance of places of Buddhist interest.

Ahmad (1992) in his study on “Islamic Pilgrimage (Hajj) to Ka’aba in Makkah (Saudi Arabia): An important International Tourism activity” has examined the dynamics of Hajj from International tourism perspective and due attention has been paid on improving the quality of Hajj experience for Muslim Pilgrims. He highlighted the significance of Islamic Pilgrimage in the cotemporary world economy.

Rinschede (1992) in his study on “Forms of Religious Tourism” studied historical development of religious tourism, its various forms and influence of religious tourism on development. He noted that religious tourism is the oldest types of tourism and a worldwide phenomenon of religious history. It can be differentiated into various forms, Short-term –religious tourism and long-term religious tourism. He defines religious tourism as the type of tourism whose participants are motivated either in part as exclusively for religious reasons; and includes the visit of religious ceremonies and conferences, above all the visit of local, regional, national, and international religious centers. The study highlighted that in developing countries religious tourism offers the only possibility of travel for many classes of the population. Religious tourism is closely connected with holiday and cultural tourism. Those pilgrimage sites will flourish most that are located in the immediate area of large tourist attractions. The development and expansion of religious centers will mainly occur in areas with favorable travel connections near large agglomerations. Religious tourism influences the development of population, settlement and economics at religious centers.

Jackowski & Smith (1992), “Polish Pilgrim Tourist” presented a comprehensive assessment of pilgrimage tourism in Poland. The study discussed the historical development of pilgrimage, contemporary pilgrimage, arrivals of pilgrims, and impact of pilgrimage on infrastructure in Poland. The study further highlighted the consequences of the World War II and Soviet suppression on the development of

tourism infrastructure, and resulting loss of economic benefits and multiplier effect of Pilgrimage tourism in Poland.

Hudman & Jackson (1992) in their study on “Mormon Pilgrimage and Tourism” examined pilgrimage related tourism among members of the Mormon Church by tracing the development of the church and associated pilgrimage destinations. They conducted questionnaire survey to describe demographic and trip related characteristics of the visitors at Salt Lake City, an important Mormon pilgrimage center in the world. Although, pilgrimage is not an official doctrine of Mormon Church, Mormons engage in travel to Mormon sites. Pilgrimage tourism includes visits to temples, Biblical sites, sites associated with the Book of Mormon, and historic places of the church. The study revealed that pilgrimage attractions facilitate the development of general tourism sectors and the additional business unique to the particular sacred sites.

Eade (1992) in the study on “pilgrimage and Tourism at Lourdes, France”, explored the various meaning and practices that underlie the categories of pilgrim and tourist at pilgrimage shrine that attract million of visitors annually. The study is based on secondary sources as well as 22 years of author’s observation as a volunteer helper at Lourdes. The study revealed that a clear distinction can’t be drawn between pilgrims and tourist because pilgrims themselves participate in what they see as tourist activities within the town, and at night little difference can be observed between pilgrims and tourists in the way they relax.

Nolan & Nolan (1992) in their study on “Religious Sites as Tourism Attractions in Europe” highlighted that Europe’s religious tourism system consists of pilgrimage shrines, sacred places of artistic and historic significance without pilgrimage associations, religious festivals and various blends of these basic components. The study also highlighted that pilgrims’ shrines also function as secular tourist attractions because of their artistic-historic significance, or the occurrence of festive events. The study finds that there is no evidence to suggest that tourism and pilgrimage are intrinsically incompatible and tourists are viewed as potential pilgrims by shrine administrator. The study revealed that sacred places and ceremonial events are among the most ancient of travel destinations. The shrines, temples, Churches, Landscape features and religious festivals, endowed by believers’ extraordinary links with the divine, are also among the most complex of attractions because of their appeal to a spectrum of visitors. The study points out that all visitors to these

attractions, regardless of their motivations, require some level of services, ranging from providing for the most basic of human needs, to full commercial development that rivals the most secular resort.

Peters (1994) in his book entitled "The Hajj: The Muslim Pilgrimage to Mecca and Holy places" traces out the historical accounts of Hajj and two thousand years old history of Mecca before the life time of Mohammad (PBUH). The author was of the opinion that the Pilgrimage to Mecca (The Hajj) is the world's largest religious event. This book is divided into 42 chapters and discusses the various rituals which are performed during Hajj. He never makes connection of Pilgrimage to Mecca with tourism explicit. The Hajj rituals form the core around which many other activities and issues revolve and these are very similar to the activities and issues revolving around leisure based mass tourism.

Vukonic (1996) in his book "Tourism and Religion", describes the interrelationship, especially the economic and sociological dimensions, between tourism and religion, primarily from the stand point of tourism. This book discussed the touristic determinants of pilgrimage and is a best guide for interrelationship between tourism and religion.

Gupta (1999) in his study "Sustainable tourism: Learning from Indian religious traditions" highlighted the socio-economic benefits of religious pilgrimage in India. Pilgrimage as a part of religious tradition has always appealed both the rich and poor alike and involves sightseeing, travelling, shopping and visiting different places. The role of pilgrimage in promoting national unity and integrity has also been highlighted.

Batabyal (1999) in his thesis entitled "Buddhist Monastic centers of eastern India, circa 6th to 12th century A.D.: A socio-historical study" studied the history of Buddhist monastic art of eastern India such as Bodh-Gaya, Nalanda, Vikramshila and Kukrihar in Bihar. The attempt has been made to study the socio-historical factors that led to growth, spread and development of the art of Buddhist monastic centers of eastern India and emergence as important centers of learning such as Nalanda and Vikramshila in ancient India.

Kreiner & Kliot (2000), in the study "Pilgrimage tourism in the Holy land: The behavioral characteristics of Christian Pilgrims" analyzed the

demographic and behavioral characteristics of Christian Pilgrims at Gallibe in Israel. The study is based on the questionnaire survey with a sample of one hundred respondents, who were identified as pilgrims by their leaders or tour organizers. The first part of the questionnaire included demographic and trip related characteristics of the pilgrims, whereas the second part of the questionnaire focused on the expression of beliefs, feelings, motivations, behavior and experiences of the pilgrims. The findings revealed that the main reasons for visiting the holy site were specified as being personal and religious. The findings further revealed that 60 percent of the respondents described themselves pilgrims, 20 percent described themselves as tourists, and 12 percent of the respondents perceived themselves as both pilgrims and tourists and 8 percent described themselves differently. The study revealed an interesting contradiction prevailing among many respondents who described themselves as tourists (not pilgrims) and the purely religious motivation for their visit. The respondents who described themselves as pilgrims belonged to the low socio-economic group whereas those who described themselves as tourists belonged to a high socio-economic group.

Shackley (2001) in the study "Sacred World Heritage Site: Balancing Meaning with Management" reviewed the characteristics of the 166 World Heritage Sites (WHS) which are of sacred or religious significance. Sacred sites were examined within the contextual framework of contemporary cultural tourism, highlighting the particular management challenges in balancing sites conservation with enhanced visitor experience, while retaining a sense of the supernatural. The study discussed that visitor to sacred sites may be divided into two basic groups; those whose primary purpose is to gain a religious experience (including pilgrims) and the potentially far larger groups of those whose major motivation is visiting an element of the world religious heritage. The study revealed that patterns of systemic religious tourism and pilgrimage are constantly altering in response to factors such as political change, site accessibility, particular promotions and events in religious calendars. The study further points out that the tourism industries of countries such as Israel and the Vatican City are entirely dependent on sacred sites. The study indicated that the large volume of visitors and high uncertainty pose some management problems. The study further brings into light that varied motivations of visitors may create high uncertainty because they may react to the site differently.

Amar (2001) in his study entitled “Ritual and pilgrimage in early Buddhism: sacred geography of the Middle Ganga Plain”, brings out the various motives for undertaking Pilgrimage such as tourism, a break from usual routine, an act of devotion to the sacred being or acquiring merit etc. In the study, he made an attempt to analyze the emergence of sacred geography in the middle Ganga plain viz-a-viz Buddhist Pilgrimage. The study also highlighted the sacred component of Buddhist pilgrimage.

Shackely (2001) in her study entitled “Managing sacred sites: Service Provision and Visitor Experience” has put main emphasis on managing sacred sites. The authoress has stressed upon the operations management approach. In this study the management aspects of sacred sites have been discussed with the help of case studies. The study also deals with controlling visitor flows, planning and marketing of sacred sites. The extensive field work shows excellent blending of information collected from primary as well as secondary sources. The authoress also highlighted the sacred and secular sites, the journey to such sites, and post modernism in relation to the various theories and interpretation of sacred and secular sites.

San (2002) in his book “Buddhist Pilgrimage” has highlighted the benefits of undertaking a pilgrimage to the eight great places associated with the life of Buddha. According to the Author, pilgrimage is a spiritual journey in veneration of the blessed one and it purifies one’s thought, speech and action and through it many noble qualities can be developed. The author has divided the book into four parts. The part one of this book discusses the mental aspects of pilgrimage. Part two and part three trace the history and religious significance of each of the eight great places and the objects of interest located therein. The part four provides information regarding travelling around Buddhist circuit, road distances and maps showing the location of the shrines. The author is quite hopeful that the book will be very useful for prospective pilgrims and encourage more Buddhist to undertake a pilgrimage.

Santose (2002) in the study “Pilgrimage and Tourism at Santiago de Compostela” examines the route-based religious phenomenon in Northwestern Spain known as the Route to Santiago. Santiago De Compostela is a Christian pilgrimage center associated with the apostle St. James. The route to Santiago De Compostela

itself, which is of particular significance to European Catholics, and the method of traversing it, are more important than the final destination. The study is based on secondary data. The findings indicate that the majority of visitors to Santiago and travelers along the route are simply tourists who are curious about the route and the city of Santiago. The difference between Pilgrims and tourists is discussed from the traditional perspective of the church and from that of the tourism industry. The recovery of the old pilgrimage route was instrumental not only in religious tourism but it has turned tourism into one of the important activities of the destination.

Jutla (2002) in his study “understanding Sikh pilgrimage” examined the significance of pilgrimage in Sikhism through history, philosophy, and beliefs. He conducted a questionnaire survey to explore the views of the respondents towards pilgrimage with a sample of 120 pilgrims at the Golden Temple in Amritsar. The study revealed that despite not being required or even encouraged to undertake pilgrimage, Sikhs still visit sites of religious importance to pray for health, happiness and prosperity and to thank God for showering them with blessings. Sikhs visit shrines associated with their Gurus and their history. The study further revealed that 47 % of the respondents stated that their pilgrimage was combined with other activities such as sightseeing, shopping and visiting friends and relatives, whereas the 53 % of the respondents stated that they were for pilgrimage purpose only. Further, 46% of the respondents indicated that they have visited Patna Sahib, and 49% stated that they would like to visit owing to its status as the birth place of Guru Gobind Singh. The study underlined that Pilgrimage tourism creates a sacred geography for Sikhs and plays a vital role in social and religious unity.

Vukonic (2002) in his study, “Religion, Tourism and Economics: A Convenient Symbiosis” highlights the economic impacts of religious tourism. The study indicates that there is a convenient symbiosis between religion, tourism, and economics. He considers religiously motivated travel as an integral part of tourism. The study points out that there are some motivational differences between pleasure travelers and pilgrims but modern amenities are used by both groups. The arrival of pilgrims and other tourists to an area has direct economic benefits for the local population. This study highlighted that in addition to spiritual motives other elements of cultural heritages have made travel to specific sacred sites and shrines an important tourist activity. This is a consequence of cultural heritage being concentrated at sacred places. He indicates that Pilgrimage involves serious financial commitments and is a

major source of revenue primarily from admission fees at museums and the selling of commemorative items and other cultural and artistic pieces in holy places.

Ioannides & Ioannides (2002) in their study "Pilgrimage of Nostalgia: Patterns of Jewish Travel in the United States" examined the role of pilgrimage in Judaism, pattern of Jewish travel within the United States and influence of Jewish culture and religion on travel behavior. The survey was conducted with 48 residents of Springfield in Missouri. They find that during vacation, many American Jews, regardless of whether they belong to orthodox or more moderate sect will often seek out Jewish sites, such as Synagogues homes of famous persons, and entire neighborhoods. They find that pilgrimage in Judaism is not as significant as it is in other religions such as Christianity and in Islam, primarily because of significant theological difference between religions. One of the principal objectives of the survey was to assess as to what extent a person's 'Jewishness' has an effect on his/her travel behavior. Although pilgrims in Judaism do not have the same meaning or indeed significance as in other religions, nostalgia-based travel plays an important role to many Jews, particularly those of the Diaspora.

Seaton (2002) in the study on "Thana Tourism's Final Frontiers? Visit to Cemeteries, Churchyards and Funerary sites as sacred and secular pilgrimage", examined the historical and contemporary status of cemeteries and sites of darkness and their evolution as pilgrimage destinations. The study has sketched their history as visitor attractions, their appeals and their potential role as destination resources. Thana Tourism or 'dark tourism' is associated with travel to death sites.

Digance (2003) in his study entitled "Pilgrimage at contested sites" highlighted the management problems arising out the growing number of visitors to the Uluru in Australia. Uluru is a sacred mountain and world heritage site. The study exposed the contest for the access and usage of the site among indigenous owners, mass tourists, site managers and commercial operators and modern secular pilgrims.

Poria, Butler and Airy (2003) in their study "The Core of Heritage Tourism" investigated the relationship between tourist's visitation patterns, their religious affiliation and their strengths of religious belief at Wailing Wall (or Western Wall) in Jerusalem, Israel. The Wailing Wall is the most

important religious location for Jews. The sample consisted of 398 respondents. The finding revealed that religious affiliation and their strength of religious belief influence visitation pattern.

Devereux & Carnegie (2006) in their study "Pilgrimage: Journeying beyond Self" explored how the experience of pilgrimage can contribute towards the subsequent sustained transformation of individual and community well being. The study highlighted experience of pilgrimage which provides not only an enhanced physical well-being but also a better understanding of self and others, a chance for renewal and a learning experience that can be carried forward up to daily life. The study argued that as more and more people feel isolated within an increasingly urbanized and secularized society, there is a growing need for leisure activities, which reinforce their sense of self and community.

Dasgupta, Mondal & Basu (2006) in their study "Dissemination of Cultural Heritage and impact of Pilgrim Tourism at Ganga Sagar Island" highlighted the impact of pilgrim tourist at Ganga Sagar Island of Sunderban Biosphere (W.B.) and the religious importance of Ganga Sagar Island as cultural heritage of India. As a consequence of tourism development, the various facilities and services have been developed such as transport service, communication etc. The authors find that religious belief and knowledge form the key element of pilgrimage.

Haque (2006) in his thesis entitled "Development of Tourism in Vaishali District: A geographical Study" highlighted the significance of Vaishali district as a Tourist centre. He pointed out that Vaishali is endowed with eco-tourism and cultural tourism resources and have a number of sites associated with Buddha and Lord Mahavira. The tourism infrastructure, socio-cultural and environmental impact has also been discussed. The researcher brought into light the pattern of tourist arrival in Vaishali and noted that the birth anniversary of Lord Buddha and Lord Mahavira draws a large numbers of tourists. He further points out that the domestic tourists visit from different parts of India but foreign tourists are mostly pilgrim-tourists coming mainly from the Buddhist countries. The study brings into light various problems such as lack of transport facilities, erratic power supply, poor guide facilities and shortage of healthy and economical accommodation.

Liutikas (2006) in the study entitled "Pilgrimage and Tourism: Similarities and Disparities" find it difficult to demarcate the clear borders between pilgrimage and tourism. The study revealed that religious motivation is the main factor separating pilgrims from tourist and considered pilgrimage as the same phenomenon as religious tourism.

Timothy & Olsen (2006) in their book "Tourism, Religion and Spiritual Journeys" provides a comprehensive assessment of the spiritual and religious elements of tourism. The book is divided into two parts. First part of the book examines theoretical bases that underlie synthesis between religion and tourism by highlighting conceptual issues that guide scholarly understanding of religiously motivated people to venerate certain spaces and visit them. Scholars of tourism and religion are brought together in this volume to examine social, economic, historical and political elements of religion and tourism intersect. Second part of the book presents an empirical overview of various world religions and spiritual movements and their dealings, requirements, practices and traditions in relation to various forms of travel.

Raj and Morpeth (2007) in their edited book entitled "Religious Tourism and Pilgrimage Management: An international Perspective" presents empirical research insights on religious tourism and pilgrimage. This book provides empirical and personal insights into the changing nature of religion in society and highlights the challenges for policymakers and academics. This book comprises seventeen chapters. The book offers a diverse look at religious pilgrimage in different parts of the world: Ireland, Croatia, the United Kingdom, Peru, China, India and others. One of the chapters of this book explores the changes that have occurred in the traditional pilgrimage in India and put the contemporary expression of pilgrimage travel in India within the concept of religious tourism.

Singh (2007) in his study "Rajgir in Historical Perspective with Special Reference to Chinese Pilgrims" focused on the cultural spots of Rajgir such as the hot springs, Venuvana, Pippala Cave, Gridhakuta etc. in detail. He discussed the history of Rajgir in brief and also paid due attention on its geography. He argued that Rajgir was a city of cultural confluence wherein Jainism, Buddhism and Islam thrived together with Hinduism. The study highlighted that the place is still marked for its cultural diversity, natural

settings, scenic beauty and above all forts continuity. He points out that the remains of ancient Rajgir still attract visitors, archeologists and historians apart from the people of different religious faiths.

Sharma (2007) in his article “The Perception of Nalanda through Chinese Pilgrims” has discussed in detail the many aspects of Nalanda as a Centre of higher learning in India. For the Chinese Pilgrims, Nalanda was a centre of academic excellence. His article deals with the brand value and quality based education in Nalanda. There was regular flow of admission seekers from different parts of India, China, Central Asia and Korea. The article gives the information about the admission procedure, curriculum, teaching methods and academic activities of Nalanda. He notes that Nalanda was at the pinnacle of its academic height during the stay of Chinese pilgrims Hiuen-Tsang and I-Tsing (in 7th century A.D.).

Libison & Muraleedharan (2008) in their study “Economic Benefits of Pilgrimage Tourism: A case study of Sabrimala pilgrimage with special reference to Pandalam Rural Locality in Kerela (India)” made an attempt to show the socio-economic benefits of Pilgrimage tourism to local residents of Pandalam Rurla areas. The study points out that the number of pilgrims visiting Sabrimala temple is nearly equal to the total population of Kerala. The study is based on the survey of 100 respondents selected from 473 households of the selected ward of the Pandalam Gram Panchayat. The finding revealed significant relationship in the household incomes during pilgrimage and non-pilgrimage seasons. The finding also revealed that people of Pandalam locality were economically better in household amenities than other ruler area.

Dar (2008) in his thesis entitled “A Study of Pilgrimage Tourism of Kashmir” has made an attempt to highlight the potential of pilgrimage tourism in Kashmir. The study has also analyzed the management practices of government and religious organizations and revealed the loopholes in their management practices of the pilgrimage spots. The researcher has discussed the problems of pilgrimage tourism in detail and offered some invaluable suggestions for addressing them. The researcher has further highlighted some core areas that need to be focused for harnessing the potential of pilgrimage tourism.

Shackley (2008) in the study “Management challenges for religion-based attractions” highlighted the diversity of religion-based attractions, management trends and challenges of religious sites. Religion based visitor attractions form an immensely diverse assemblage, varied in scale, location, visitor motivation and management style. Religion based visitor attraction can be either components of the natural environments(sacred mountains, lakes, islands etc.), human made buildings, structures and sites originally designed for religious purpose, and human-made buildings with a religious theme design to attract tourists. It is pointed that effectiveness of the management and marketing of religious sites depends on the type and size of the religious traditions represented. Many religious sites have rigidly hierarchical, clerically-dominated management structures, which may have functioned in the same way for thousands of years. Some religious sites seem not to be managed at all, and merely exist in management vacuum where things happen by custom and nobody is too bothered with achieving specific targets, whereas others are competent professional organizations with proper accounting systems and business plans. She further pointed that the managers of religious sites are usually religious leaders to whom concepts such as product development and strategic planning may be quite foreign. From spirituality standpoint this is a good thing, but given the scale of visitors’ arrivals to religion-based attraction, operation management is no longer a luxury but it becomes essential. The authoress opined that international insecurity may also be partially responsible for an increase in popularity of religion-based attractions as people turn to religion as a source of comfort, strength and explanation at times of unrest.

Sujata, Singh & Shyju (2008) in their paper “Management of Archeological sites and promotion of Heritage Tourism Study of Nalanda” highlighted the significance of archeological site of Nalanda as well as deficiencies in managing the site. They pointed out that archeological sites represent the identity of a nation, and excavated item, the remains of historical monuments are part of the rich heritage of the people of that country. The management of archeological sites raises several questions when tourism activity is promoted in a big scale. They further point out that dissatisfactions of tourist are an indication of poor site management. This paper emphasized the need of interventions from the Archeological Survey of India for the

provisions of authentic interpretation and efficient management of the site under reference.

Geary (2009) in his thesis entitled “Destination Enlightenment: Buddhism and the Global Bazaar in Bodh-Gaya, Bihar” examined the social transformation of Bodh-Gaya into a world heritage site. He highlighted the emergence of Buddhist monasteries, temples and guest houses, the role of tourism and pilgrimage as a source of livelihood and also the role of state tourism development and urban planning. The study revealed that many pilgrims come to Bodh-Gaya seeking emancipation from sufferings. He noted that for Buddhist around the world, Bodh-Gaya will continue to be an important place of worship.

Haque and Dar (2009) in their study “An analysis of pilgrims and pilgrimage sites of Kashmir” analyzed the profile of pilgrims and evaluated the performance of infrastructure at the pilgrimage sites in Kashmir. The questionnaire survey was conducted at five pilgrimage sites with the sample of 300 pilgrims, 60 pilgrims from each pilgrimage site. The demographic variables of the study included nationality, gender, age, profession, income and religion. The evaluation of tourism infrastructure is based on the 4 A’s (Attraction, Accessibility, Accommodation and Amenities) of Tourism. The study highlighted the importance of pilgrimage tourism in revival of tourism industry of Jammu and Kashmir. The study revealed the deficiencies in tourist facilities at the selected pilgrimage sites and suggested possible measures to overcome the same.

Rathod & Rathod (2009) in their study “Poharadevi – A Study in Pilgrimage Tourism Centre in Maharashtra” highlighted the importance of Poharadevi as one of the pilgrimage of Banjara community in India. It has been discussed in the paper that Poharadevi, a holy village in Maharashtra has turned into a pilgrimage centre. Millions of people from all over the state and outside the state visit it for the purpose of pilgrimage. The study highlights the remarkable changes in population number, occupational and business structure etc. The study analyses various aspect of Poharadevi Pilgrimage Center. The Poharadevi, the religious hill station, situated at Manora Taluka in Vashim district in Maharashtra. Some of the objectives of this study were to examine the influence of pilgrimage on structure and function of Pohara Devi and to assess the importance of pilgrimage in the economy of the religious village.

Shuo, Ryan, & Liu (2009) in their study entitled "Tourism, Temples and Tourists: The Case of Mazu Pilgrimage Tourism" examined the contention that places of pilgrimage are akin to other tourist destinations in being multifaceted product places because they appeal to visitors who come with different sets of motives. A survey of 427 respondents visiting the holy mother temple at D-Lin in Taiwan has been done to examine the motives for the visit and the role of devotion as a motive. The study also examines characteristics of visitors and determinant of satisfactions with their visit to the temple. In this study, the definition of pilgrimage tourism was determined by responses to two questions: "What is /was the main purpose of your trip? And "Does this trip have any other purposes? The two contradictory findings have been found. First, it was found that socio-demographic variables had some influence on the travels motives to the temple. Second it was found that socio-economic variables had little correlation with self defined levels of devotion to the goddess. It has also been highlighted that visitors, even the most devotees, will require activities that offer some recreation such as sightseeing or shopping.

Josan (2009) in his study "Pilgrimage – A Rudimentary form of Modern Tourism" states that the nuclei of modern tourism are rooted in the most simple and naïve form of manifestation. The author points out that the concept of Pilgrimage being an act of will or religious obligation is known to all religions from ancient times. He further points out that the term holy place is a specific place associated with the divinity and constitutes a powerful point of tourist attraction.

Gupta & Raina (2009) in their study "Pilgrimage Tourism in Vaishno Devi: An Evaluation of Socio-Cultural Impacts" evaluated the socio-cultural impacts of pilgrimage tourism on the locality at Katra. The survey has been conducted for assessing the perceptions of tourists and local population. The sample consisted of 200 tourists and 100 local people. The study revealed significant difference in the opinion of tourists as well as in the opinion of locals on social-cultural impact of pilgrimage tourism. The study further revealed that positive and negative impact of tourism on the destination society. The positive impact include upgraded infrastructure, higher living standards, whereas the negative impact include commodification of culture,

inflated price, crimes etc. The study laid stress on the effective strategy for sustainable development of tourism in Jammu & Kashmir.

Palit (2009) in this article "India's Cultural Diplomacy and Nalanda" points out that Nalanda represents the entire Buddhist 'world' and highlights its significance in facilitating cooperation with East Asia and as a confidence building platform for the Asia Pacific. The author notes that Nalanda initiative offers India and the East Asian countries an excellent opportunity for getting reconnected through historical and cultural roots.

Kumar (2009) in his article "Rajgir- A Place of Composite Culture" sheds light on the composite culture of Rajgir. He noted that Rajgir was associated with the founders of two great religions of the world- Buddhism and Jainism. He further pointed out that Rajgir was also an important center of religious activities of Hindus and Muslims.

Srivastava (2010) in the study "Buddhism and Modernity: A Case Study of International Pilgrims and Tourists at Bodh Gaya", discussed the impact of pilgrimage tourism in improving the socio-economic condition of the locals at Bodh- Gaya. It was highlighted that majority of visitors had come to Bodh-Gaya for the purpose of Pilgrimage and they are from the eastern and northern western regions of the world. The researcher is of the view that Bodh-Gaya is emerging as a kind of 'mini-world' in India. This study also sheds light on the life style, daily doings, philosophical orientations, belief patterns and motives of the visitors

Collins-Kreiner (2010) in his study "The Geography of Pilgrimage and Tourism: Transformations and Implications for Applied Geography" examined the transformations undergone in the research of pilgrimage and tourism and implications of these types of travel on tourism planning and other economic activities. Four studies dealing with Christian, Jewish, Baha'is and Buddhist pilgrimage were analyzed. According to the researcher, it is practically impossible to draw clean boundaries around the categories of travel or to differentiate pilgrims from tourist. In many parts of the world the pilgrimage shapes the nature of economic activity and the design of the public space. Modern Tourism has its origin in pilgrimage. This paper reveals that in the 21st century the difference between pilgrims and tourist are fading while numerous points of similarity are emerging. This paper also highlights that

visitors motivation are also highly diverse ranging from curiosity to a search of meaning and their experiences is not homogenous. It was also found that differing markets segments of visitors go to the various sites, holy or not, and co-exist.

Collins-Kreiner (2010) in his study entitled “Researching Pilgrimage Continuity and Transformation” presents that pilgrimage as one of the religious and cultural phenomena known to human society also has substantial socio-cultural political and economic implications. He further indicates that there is a shift towards post-modern approach in the study of pilgrimage.

Karrar (2010) in his paper entitled “Impact of Pilgrim Tourism at Haridwar” noted that pilgrimage strengthen national unity and promotes fraternity and it is an integral part of Hindu culture. Haridawar being a distinguished place for Hindu religion attracts pilgrims from different parts of India to take a dip in the river Ganga. The commercial aspects of this sacred place have also been highlighted.

Triantafillidou et. al (2010) in the study “Pilgrimages: The Promised Land for Travel Agents?” examined the important characteristics of the religious tour package and marketing components. The findings of this study indicate that tangible element of tour package such as the hotel, the meals, and flights are less important for pilgrims whereas the representative/ tour guide and the trips schedule constitute important segment of tour package. The findings also reveal that pilgrims are not price sensitive.

Shinde (2010) in his study entitled “Entrepreneurship and Indigenous Entrepreneurs in Religious Tourism in India” examined the concept of entrepreneurship and its relevance in religious tourism. He presented an overview of religious tourism in India and pattern of entrepreneurship at Vrindavan in India. The study is based on fieldwork which included in-depth interviews with the stakeholders, observation and questionnaire survey with 45 respondents at Vrindavan in India. The study revealed that changing patterns of religiosity, pilgrimage performances, package tours, the promotion of cultural tourism by state government and tour operators and influx of foreign tourists are transforming the pilgrimage economy of Vrindavan. The study further revealed the multi-purpose nature of trip that fulfills religious, cultural and recreational needs. The study underlined that multipurpose nature

of religious tourism not only poses various challenges for the management of sacred sites but also offers numerous opportunities for entrepreneurs. The study emphasized the need for comprehensive policy on religious entrepreneurship.

Zamani-Farahani & Henderson (2010) in their study entitled “Islamic Tourism and Managing Tourism Development in Islamic Societies: The Cases of Iran and Saudi Arabia” shed light on the tourism management in the Muslim countries. They studied the attitude and behavior of governments and their citizens regarding international tourism. The verses of the Quran, which endorse travelling for the purpose of achieving spiritual, physical and social goals, have been cited in the study. The study shows that tourism of many sorts is compatible with Islam and encouraged by its teachings. The study further highlighted the influence of Islam in the formulation and implementation of tourism policies in Muslim countries. The researchers consider state religions a serious barrier to tourism development. The theocratic states of Iran and Saudi Arabia, despite being endowed with unique tourist attractions have low flow of tourist from developed countries because of religious interventions in tourism development. This study also examines the aspects of the relationship between Islam and tourism, focusing on the religion’s implications for tourism policy and development.

Henderson (2011) in his study entitled “Religious Tourism and its Management: The Hajj in Saudi Arabia” deals with pilgrimage tourism and focuses on selected critical issues that are discussed within the context of the Hajj in sections devoted to demand, the religious–secular nexus, organization and management, and sustainable development. The study aims to improve understanding of the uniqueness and significance of the Hajj phenomenon and illuminates the challenges of managing large-scale religious tourism events in the changing world of the twenty first century.

Andriotis (2011) in his study entitled “Genres of Heritage Authenticity: Denotations from a Pilgrimage Landscape” has examined various aspects of experiencing Byzantine tourist attractions. This study has focused entirely on authenticity on the World Heritage Site of Mount Athos. The findings of this study indicate that in the case of religious heritage, or in other words, pilgrimage, authenticity specific features of the landscape are essential to legitimize the

experience of the trip to enhance one's identity with the place, and to validate one's religious ideology.

Kasim (2011) in his study entitled "Balancing Tourism and Religious Experience: Understanding Devotees' Perspectives on Thaipusam in Batu Caves, Selangor, Malaysia" reveals that religious or faith based tourism is turning into a booming business. This study is based on questionnaire survey and argues that understanding the significance of a religious event amongst its followers will preserve the real purpose of religious travel and tourism and provides insights of a balanced management approach of a religious tourism destination. This study looks at devotees' perception on religious tourism in order to improve the management of religious tourism destination.

Stausberg (2011) in his book entitled "Religion and Tourism" has focused on blurred boundaries and the touristification of pilgrimages. He pointed out that Pilgrims and tourists share the same travel infrastructure, traveler combines pilgrimage with family vacations or other forms of holidaying, pilgrims visit tourist attractions while on pilgrimage and tourists visit pilgrimage centers when on holidays, tourists and pilgrims mix in restaurants, souvenir shops and other consumer activities, pilgrimage centers are provided with non-religious entertainment facilities and so on.

Tomer (2011) in her thesis entitled "Pilgrimage Tourism in North India: An Evaluation" evaluated the pilgrimage tourism in north India encompassing five pilgrimage sites spanning over five states viz. Mata Vaishno Devi(Jammu and Kashmir), Chintpurni/Jawalaji(Himachal Pradesh), Golden Temple(Punjab), Krukshetra(Haryana) and Haridwar(Uttarakhand). The study shed light on growth and development of pilgrimage tourism, management of selected pilgrimage sites and the behavior and perception of pilgrims on the tourism infrastructure and facilities on the selected sites. The pilgrimage sites under study have witnessed growth in terms of foreign and domestic tourist arrivals. The study further reported the behavioral changes in foreign tourist arrival with respect to gender, age, and port of entry. The management patterns of pilgrimage sites were different from each other and their functioning was not transparent. The study further revealed the problems related to basic tourism facilities at the different pilgrimage sites. The study revealed that Himachal Pradesh and Haryana governments have been more active than other states. The study concluded with the suggestions for effective implementation of the tourism

related policy, creating basic tourism facilities, enhancing and upgrading the tourism infrastructure and so on.

Suleiman and Mohammed (2011) in their paper entitled “Profiling Visitors to Palestine: The Case Study of Bethlehem City” examined the characteristics of visitors such as nationality, gender, religion, the number of visits, length of stay, purpose of visit and type of accommodation used. The study is based on the questionnaire survey of international visitors at Bethlehem city and highlights the economic importance of tourism in Palestine.

UNWTO (2011) in its study entitled “Religious Tourism in Asia and the Pacific” highlighted the challenges and opportunities of religious tourism in Asia and the Pacific. The study discussed the salient features of Asia and the Pacific for religious tourism and potential for growth of inbound and outbound and domestic traffic at a regional and country by country level. The study reveals that all Asian archeological monuments have some connotation to religion and form the backbone of tourist circuits and find it difficult to differentiate between the cultural and religious tourists. This study includes philosophical essays, regional marketing and thematic aspects, country monograph on China, Australia, Iran, Japan etc. a special case study on India was presented which includes religious travel industry in India, its prospects and challenges, an empirical investigation on religious tourism motivation in India.

Shinde (2012) in his paper entitled “Policy, Planning and Management for Religious Tourism in Indian Pilgrimage Sites” used a case study approach to highlight the policy framework under which religious tourism operates in India. The study is based on Vrindavan, an Indian Hindu pilgrimage site. The pilgrimage site receives more than six million pilgrims annually. The study revealed that most of the religious tourism activity takes place outside the state’s framework of policies and institutions. The author noted that contemporary religious tourism industry has largely evolved from the tradition of pilgrimages and continues to thrive on the economy of religious devotion. The author further highlighted the role of Religious actors in providing religious services, accommodation and transport options in pilgrimage sites yielding an explicit ‘religious’ and ‘informal’ orientation. Following the colonial legacy, quasi-religious entrepreneurs continue to enjoy exemptions from the state with regard to revenue generation and abstain from civic responsibilities. The Author pointed out that the role of the state is fairly limited due to the lack of understanding of the

informality of the industry, absence of adequate policy, and an 'institutional vacuum' in dealing with religious tourism.

Chaudhary and Aggarwal(2012) in their study "Tourist Satisfaction and Management of Heritage Sites" evaluated the satisfaction of tourists with different attributes at heritage destination of Amritsar using modified importance-expectation model. Amritsar is an important Sikh pilgrimage center in the world. Random sampling method was used to conduct the questionnaire survey with the sample of two hundred tourists in July and August 2011. Twenty nine destination attributes were reduced into five dimensions viz. Attractions, Accommodation, Accessibility, Activities and Amenities. Paired t-test and one way ANOVA were used to investigate the tourist satisfaction with the individual dimension and across the selected demographic variables respectively. The demographic variables of the study included place of residence, gender, age, education level, monthly income and religion. The study revealed significant difference in the experience and expectation of tourists visiting Amritsar. Tourists were highly satisfied with only two attributes (i.e. Exciting Shopping and Ancient monuments/archeological ruins) of destination. The study further revealed the significant influence of place of residence, religion and distance covered on amenities satisfaction cluster and the age, religion and education level on the activities satisfaction cluster.

Hanandeh (2013) in his study entitled "Quantifying The Carbon Footprint of Religious Tourism: The Case of Hajj" notes that religious tourism is a fast growing sector within the tourism industry. He mentions that pilgrimage to Mecca is one of the oldest and largest religious events in the world. The study highlights the environmental impacts of the Hajj phenomenon in terms of green house gas emissions. The finding of the study reveals that each pilgrim contributes 60.5kg Co₂-eq per days as a result of transportation, hotel stay, meals and waste management. The study suggests alternative solid waste management practices and use of solar water heating systems in the hotels for reducing the green house gas emission associated with the Hajj.

Hughes, Bond, and Ballantyne (2013) in their study "Designing and Managing Interpretive Experiences at Religious Sites: Visitors' Perception of Canterbury Cathedral" based on the survey of 233 tourists at Canterbury Cathedral in the UK explored the visitors needs, preferences, perceptions and learning in relation to interpretation provided. The study revealed the importance of providing directional

signage, display and exhibits, value for money, attendants and equal access at the site. The study further revealed that overall respondents rated experience positively but wanted more information on cathedral history, architecture and artwork, as well as stories regarding people connected with the site. The study concluded with the recommendation for improving interpretation at Canterbury cathedral and implication for design interpretive experiences at religious sites. The balanced interpretation of the religious site which explains the religious as well as the secular aspects and features like architecture, history etc. will enable religious sites to attract and satisfy a wide range of tourists, thereby ensuring long-term viability and competitiveness as tourist attractions.

Patwal and Agarwal (2013) in their study entitled “Pilgrimage Satisfaction of Religious Event: An Empirical Study” evaluated the satisfaction of pilgrims visiting Mahakumbh-2013 in Allahabad. The study is based on the questionnaire survey of 200 pilgrims. The questionnaire comprised of two sections. First section included demographic variables (nationality, gender, age, education, occupation, income and religion) and the second section included satisfaction scale. Likert five point scale was used to evaluate the performance of the 13 attributes of the event and overall satisfaction of pilgrims. The 13 attributes were further reduced to four factors using factor analysis. One way ANOVA and multiple regressions were used to analyze the influence of selected demographic variables on satisfaction of pilgrims and to identify the key factors influencing overall satisfaction of pilgrims. The study revealed significant difference in the satisfaction of pilgrims across the selected demographic variables except education level and providing basic facilities to the pilgrims would be single most important factor influencing satisfaction of pilgrims.

2.2 Research Gap

It has now become evident from the literature that the studies on religion and tourism or religious/pilgrimage tourism have largely focused on motivation, economic, socio-cultural and management aspects of pilgrimage tourism in India and the world. The studies conducted outside India have focused on the basic concepts of pilgrimage, dichotomy/relationship between pilgrimage and tourism, the socio-economic aspects of pilgrimage tourism, behavioral characteristics of tourist or

pilgrims and the traditions of pilgrimage in different religions. In India, the studies have been conducted on pilgrimage tourism with special emphasis on the economic benefits, motivation of tourists or pilgrims and its management aspects. Most of the studies on Bihar cover only the general aspect of tourism like its history, culture and heritage and pilgrimage sites. Only few studies made on Bihar have touched upon the issue like pattern of tourist arrival and tourist facilities, motivation, socio-cultural and economic impact of tourism. Thus, the review of literature does not find any major study on the pilgrimage tourism in the context of Bihar. The review of literature reveals that pilgrimage spots of Bihar have not yet been studied from the perspective of tourism industry. The tourist which is the most important element of tourism industry has not been duly focused in any study. There is lack of collection and dissemination of information regarding tourist characteristics, their perception about destination fundamental attributes such as transportation, accommodation, catering and so on and their experience at the destinations in Bihar. Hence, the present study has been undertaken and entitled as “A Study of the Pilgrimage Tourism of Bihar with Special Reference to Bodh-Gaya and Nalanda”. The study aims at breaking fresh ground to re-invent the tourist perception about tourism in Bihar. The study also attempts to provide right direction to tourism industry of the State to attract larger tourist footfalls from inside and outside the country.

2.3 Objectives of the Study

The objectives of the study have been developed in the light of the review of literature. The literature indicates that religious sites world over act as a magnet for tourist attractions. Keeping in consideration the role of religion or pilgrimage as one of the motivational factors for undertaking tourism activity in India and world, the present research makes an attempt to understand the dynamics of pilgrimage tourism of Bihar and is based on the following objectives.

- To analyze the salient features of pilgrimage tourism of Bihar and to explore its potential.
- To study the management of pilgrimage tourism in Bihar.
- To explore the demographic and travel characteristics of visitors in order to understand the market of pilgrimage tourism of Bihar.

- To evaluate the perception of tourists on existing facilities and services at Bodh-Gaya and Nalanda
- To evaluate the overall satisfaction of tourists experienced during their visit/stay at Bodh-Gaya and Nalanda.
- To suggest possible measures to promote the pilgrimage tourism in Bihar.

2.4 Hypotheses of the Study

On the basis of objectives of the study following hypotheses have been formulated:

- H₀₁:** There is no significant difference in the perception of foreign and domestic tourists on selected destination attributes at Bodh-Gaya.
- H₀₂:** There is no significant difference in the perception of foreign and domestic tourists on selected destination attributes in Nalanda.
- H₀₃:** There is no significant difference in the overall satisfaction of tourists at Bodhgaya across demographic characteristics such as nationality, gender, age group, education level, employment status, income and religion.
- H₀₄:** There is no significant difference in the overall satisfaction of tourists in Nalanda across demographic characteristics such as nationality, gender, age group, education level, employment status, income and religion.
- H₀₅:** There is no significant difference in the overall satisfaction of tourists at Bodhgaya and Nalanda.

2.5 Research Methodology

The research methodology for the study includes both qualitative and quantitative approach. The source of data is primary as well as secondary. The study begins with exploring the secondary data to build a theoretical and conceptual framework of the study. The source of secondary data comprises relevant books, tourism journals and Magazines, government reports, newspapers, unpublished doctoral theses and the official Web Pages. In search of relevant literature the researcher has gone through the catalogues of the various libraries in India such as AMU, Aligarh, Jawaharlal Nehru University, ICSSR, ICHR, IIPA, New Delhi, ANSISS, Patna, Khuda Bakhs Oriental Library, Patna, Patna University, Magadh University, Bodh-Gaya. The official Web Pages of UNWTO, WTTC, Ministries of

Tourism at centre and at the State, and other concerned organizations and institutions have also been explored. The researcher created Google alert to keep abreast with the current literature on the topic. Besides these, other possible sources were also explored for collection of information on the subject under study.

Self-administered questionnaire, personal interview and observation methods have been used for the collection of primary data. The questionnaire survey was conducted at Bodhgaya and Nalanda. The researcher has sought the information from the officials of the Department of Tourism (Government of Bihar) and the India Tourism Office (Patna) regarding development and promotion of Pilgrimage tourism in Bihar. The interview has also been conducted with the members and employees of various religious trusts/committees to seek general information and information regarding management of the pilgrimage sites. In addition to Self-administered questionnaire and personal interview, direct observation has also been made by visiting Bodhgaya, Gaya, Nalanda, Vaishali, Patna and other pilgrimage sites in Bihar. The observation allowed the researcher to get his own impression about the pilgrimage sites.

SPSS software has been used to conduct descriptive as well as inferential statistics. The statistical tools most suited to the analysis of the data has been applied such as mean, standard deviation, reliability test, and independent samples t-test one way analysis of variance.

2.6 Contribution of the Study

The contribution of this study can be discussed from both theoretical and practical standpoints. There is virtually no industrial base in Bihar. Agriculture is the mainstay of the economy. Fortunately, Bihar is blessed with the multi-religious pilgrimage sites having appeal for national and international visitors. In this backdrop, tourism industry holds a big promise and development of pilgrimage tourism may provide several benefits to its economy.

The study offers an initial understanding about pilgrimage tourism of Bihar. This study could be useful for both visitors as well as management authorities. For visitors the study provides information about the pilgrimage spots and its accessibility and available facilities there. The present study helps the management authority and marketers to better understand their visitors/customers. It helps in identifying the motivations of visitors, satisfying and dissatisfying dimensions of the pilgrimage

destinations and satisfaction level of visitors. The study brings into light what exactly tourist want in Bihar and tells about what is more needed to meet the demand and improve the facilities. The study offers reliable source of information to the tourism industry on the tourists' demographic and travel characteristics, perception and experience of visitors. The perceptions and satisfactions of the visitors with the services available at the destinations speak in volume about the management of any destination. The study contributed to a theoretical enhancement of the current level of knowledge in the existing literature on pilgrimage tourism. In terms of the practical contribution, the findings of the study could be used to formulate marketing strategies and to improve the management of the pilgrimage destinations. Last but not the least, this study brings the pilgrimage landscape of Bihar on the global map of pilgrimage tourism and could help tourism planners and policy makers to develop more appropriate development plans and marketing strategies to enhance the competitiveness of the destination.

2.7 Limitation of the Study

The lack of literature and inadequate information on pilgrimage sites of Bihar constitute major limitations for the present study. A substantial amount of literature is available on the Buddhist pilgrimage spots of Bihar whereas the other pilgrimage spots like Jain, Hindu and Sufi lacks adequate literature. This imbalance is also reflected in this study as it focuses relatively more on the Buddhist pilgrimage spots. No book has been found on tourism and its connection to religion in Indian context in general and in the context of Bihar in particular. Inadequacy of the data is other big limitation for this study. Department of Tourism (Govt. of Bihar) maintains the arrival of tourist data at major pilgrimage destinations of national and international reputation and categorizes them into two broader categories of foreign versus domestic. The country-wise data of foreign tourists and the state wise data of domestic tourists are not available. The religious bodies, except BTMC, don't maintain the data regarding financial statement. There is no official record of tourists' arrivals at Pawapuri, Khanqahs and Dargahs and other local pilgrimage spots. There is no data available regarding the revenue from tourism industry in Bihar. This information might have given better understanding of the importance and economic potential of pilgrimage tourism in Bihar.

There is a lack of research temperament among official of tourism authority and among the members of religious trusts. Indifferent attitudes of members of religious trusts/committees and officials of tourism department certainly have bearing on the quality of this present study. They seem to be doubtful in sharing and discussing general information and information related to management of pilgrimage spots. Although they understand the importance of the research topic, they have been found in the habit of dereliction. The hotel managers did not allow the researcher to interact with their guests in the lobby of their hotel fearing that it may cause inconvenience to their guests. Their cooperation could be helpful in obtaining the larger sample for the study.

The survey for this study was confined to two major pilgrimage destinations i.e. Bodh-Gaya and Nalanda. This selection excludes the other lesser known and emerging pilgrimage destinations. Although the title of the research indicates that it covers the entire pilgrimage landscapes of Bihar, practically it failed to encompass all the pilgrimage spots of Bihar comprehensively. Only the well-established and emerging pilgrimage destinations/spots have been duly focused whereas the lesser known pilgrimage spots of local importance could not be focused properly due to want of adequate literature. The survey was conducted during the period of peak season i.e. November-December 2012, which is also one of the limitations of the study. The survey instrument of the study is tourist centric and it gives information about their demographic, travel characteristics, their perception, satisfaction and their intention to revisit and recommend the destination whereas the perception of the host community about tourism has not been considered. Nevertheless, it is hoped that these limitations could suggest and offer directions and guidelines for future study.

2.8 Presentation of the Study

The present study is divided into six chapters. The first chapter deals with the concept of pilgrimage tourism, pilgrimage as a religious tradition in different religions, Pilgrimage tourism in India and its economic benefit.

The second chapter deals with the review of literature and research design. It gives the layout of the study, research methodology, its contribution, and limitations of the study.

The third chapter deals with the pilgrimage tourism in Bihar. In this chapter, pilgrimage sites of Bihar have been properly highlighted. Their religious importance

and their accessibility from Patna have been mentioned. The tourist facilities available at major pilgrimage destinations have been mentioned. The arrival of domestic and foreign tourists to the major pilgrimage destinations has been presented with the help of bar diagram.

The fourth chapter entitled management of pilgrimage tourism in Bihar discusses the role of governments, State as well as Central government, and religious trust/committee in managing the pilgrimage centers of Bihar. The role of religious trust/Committee in managing the pilgrimage spots has been discussed.

The fifth chapter entitled Data Analysis and Interpretation deals with analysis and interpretation of the primary data collected through questionnaire survey at two pilgrimage destinations in Bihar. This chapter delineates the sampling plan, questionnaire design, data collection procedure, description of sample and hypotheses testing. In this chapter, the demographic and travel characteristics of the respondents have been presented in bar diagram. The perception and satisfactions of the tourists, their intention to revisit and recommend the pilgrimage destination have also been presented in the diagrammatic form. The hypothesis has been tested with the statistical tools like Independent Sample T-test and one way ANOVA.

Chapter six entitled Conclusion and Suggestions gives summary of the whole study. It presents the outcome of the study in the form of conclusions in the light of logical inferences drawn through analysis and discussion of the primary and secondary data. The scholar offers suggestions appropriate and pragmatic for removing hindrances, improving the facilities and for the overall development of pilgrimage tourism. The researcher also highlights the area which is not covered in this study.

The next chapter presents an overview of pilgrimage tourism in Bihar and lays down the ground work for further study on the topic of research.

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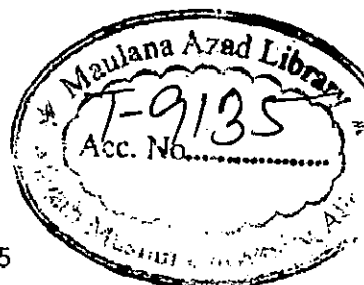
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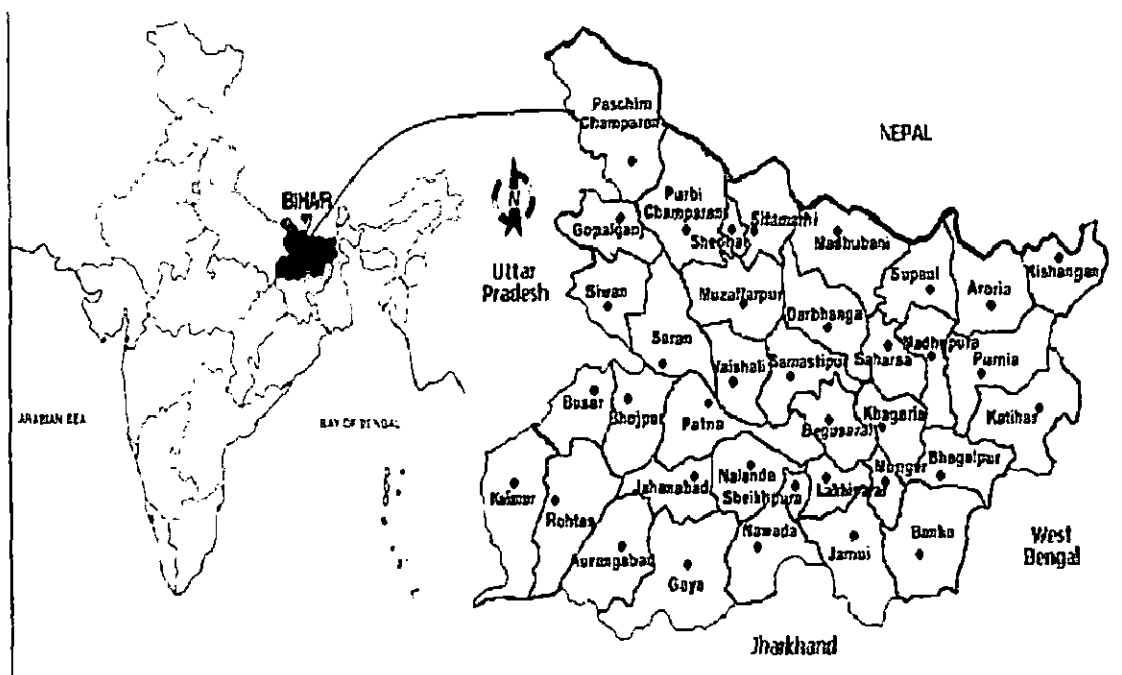
Chapter- 3

PILGRIMAGE TOURISM IN BIHAR: AN OVERVIEW

PILGRIMAGE TOURISM IN BIHAR: AN OVERVIEW

Bihar is the third most populous and the 12th largest State in India, having numerous historical sites and well-known pilgrimage sites of local, national and international repute. The nomenclature of Bihar indicates its antiquity and has been derived from the ancient word "VIHARA" meaning monastery. In the Hindi language the word Bihar (i.e. Vihara) means a college (San, 2002). Geographically, Bihar is situated between 24°-20' to 27°-31' North latitude and 83°-19' to 88°-17' East longitude in the eastern part of the country. Its geographical area is 94,163 sq. km. The total population of the State is 10.38 Crores and its population density is 1102 person per sq KM. (Directorate of Economics & Statistics 2011, GOB). Bihar shares its boundary with the Uttar Pradesh in the west, West Bengal in the east, newly carved state of Jharkhand in the south and an international boundary with Nepal in the north. At present the state has 38 districts. The districts are further divided into 101 subdivisions and 534 blocks. Patna is the capital city of Bihar. The following figure shows the location of Bihar in India.

Figure 3.1: Map of India and Bihar

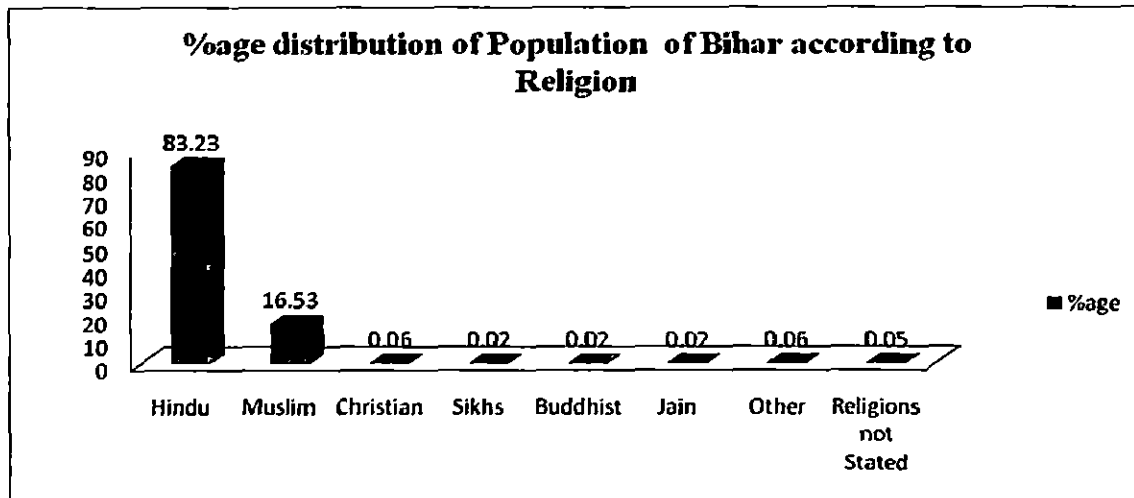


Source: www.mapsofindia.com and <http://gov.bih.nic.in/Profile/default.htm>

Bihar is the home of Hindu, Muslim, Sikh, Buddhist, Jain and Christian. Its congenial atmosphere has offered equal opportunities for the development and enrichment of people of all faiths. The religious tolerance of the people is quite evident by the architectures of different religious communities scattered across Bihar.

Mandir, Masjid, Gurudwara, Shrines, caves and kunds are part and parcel of the cultural life of Bihar. Following diagram shows the %age distribution of religious communities in total population of Bihar.

Figure 3.2: Distribution of Population in Bihar Religion wise (2001 census)



Source: Bihar at a Glance 2011, Directorate of Economics and Statistics, Bihar, Patna

The above diagram shows the distribution of population religion wise. It is observed that overwhelming majority of the population i.e. 83.23 per cent is Hindu, followed by the population of Muslim (16.53 per cent). The other religions like Buddhist, Sikh, Jain, Christian etc constitute very negligible proportions of the total population. Paradoxically the pilgrimage sites of these religions are dominant in importance as well as in scale. A large number of places in the Indian state of Bihar have considerable importance in the history of Buddhism, Jainism, Sikhism and Sufism. Bihar is also dotted with numerous sites associated with the Hindu mythology and the legend of Ram and Sita. Therefore, tourism attractions of Bihar are predominantly religious in nature. The landscape of Bihar is dotted with multi-religious sacred spots. It is the land which is also privileged of being the birth place of three Jain Tirthankars (12th, 20th and 24th) and the 10th and last Sikh Guru Gobind Singh. The land of Bihar is also associated with the holy persons of Muslim Sufi saints and their tombs are being considered as sacred places. Bihar was the home of Ashoka, the greatest name in the Buddhist world next only to that of Lord Buddha who raised Buddhism from the position of local sect to that of a world religion (Diwakar, 1959). Ashoka, the emperor of the Mauryan Dynasty, made Buddhism the state religion (Schellinger and Salkin, 1997). The age of Ashoka ushers in the golden age of Buddhism (Pathak, 1989). The following figure shows the major important pilgrimage attractions of Bihar.

Figure 3.3: Map of Bihar showing Major Pilgrimage Destinations



Source: Researcher's Sketch

Pilgrimage tourism attraction of Bihar encompasses the places associated with religious personalities of different religions like Lord Buddha, Lord Mahavir, Jain Tirthankaras, Muslim Sufi saints, Guru Gobind Singh and Hindu religious belief. Although these sacred places are scattered across the state, they are concentrated only in few districts of the state viz. Patna, Gaya, Nalanda and Vaishali. The cultural landscape of Bihar is characterized by the presence of monuments and pilgrimage centers of Hindu, Muslim, Buddhist, Jains, Sikhs and Christian. It unequivocally manifests the beauty of composite culture of Bihar where all religions thrived in harmony and peace. The cultural wealth of Bihar is not only limited to its architectures and pilgrimage sites but it is also about its natural landscape and the charm of everyday life including market place, ritual and festivals, crafts, paintings, music and cuisines. The pilgrimage centers of Bihar also act as the tourist attractions like elsewhere in the world and attract both pilgrims and tourists by virtue of their archeological, historical and religious importance.

3.1 Tourist Traffic in Bihar

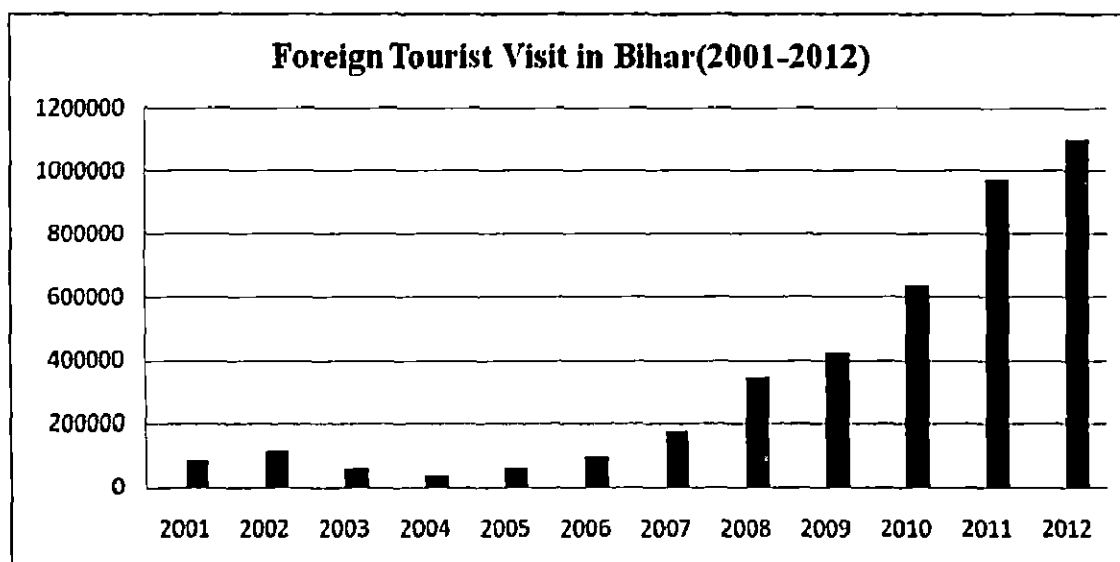
The survival of any tourism destination depends upon the regular and steady inflow of tourist at destination. The volume of tourist arrival at destination is considered one of the indicators of tourism development. The pattern of tourist arrival is an important indicator of prevailing demand of pilgrimage tourism of Bihar. The flow of tourist has gone up remarkably from the year 2001 to 2012.

Table 3.1 - Tourist Arrival in Bihar (2001-2012)

Year	Foreign Tourist Visit			Domestic Tourist Visit		
	Number	Growth/ Change	% change	Number	Growth/ Change	% change
2001	85648			5950914		
2002	112861	27213	31.77	6754251	803337	13.50
2003	61000	-51861	-45.95	5227600	-1526651	-22.60
2004	38100	-22900	-37.54	8025900	2798300	53.53
2005	63300	25200	66.14	6880700	-1145200	-14.27
2006	94400	31100	49.13	10670300	3789600	55.08
2007	177400	83000	87.92	10352900	-317400	-2.97
2008	345600	168200	94.81	11889600	1536700	14.84
2009	423042	77442	22.41	15784679	3895079	32.76
2010	635722	212680	50.27	18491804	2707125	17.15
2011	972487	336765	52.97	18397490	-94314	-0.51
2012	1096933	124446	12.79	21447099	3049609	16.57

Source: Researcher's compilation from Department of Tourism, Govt. of Bihar & India Tourism Statistics – 2012, Ministry of Tourism, Govt. of India

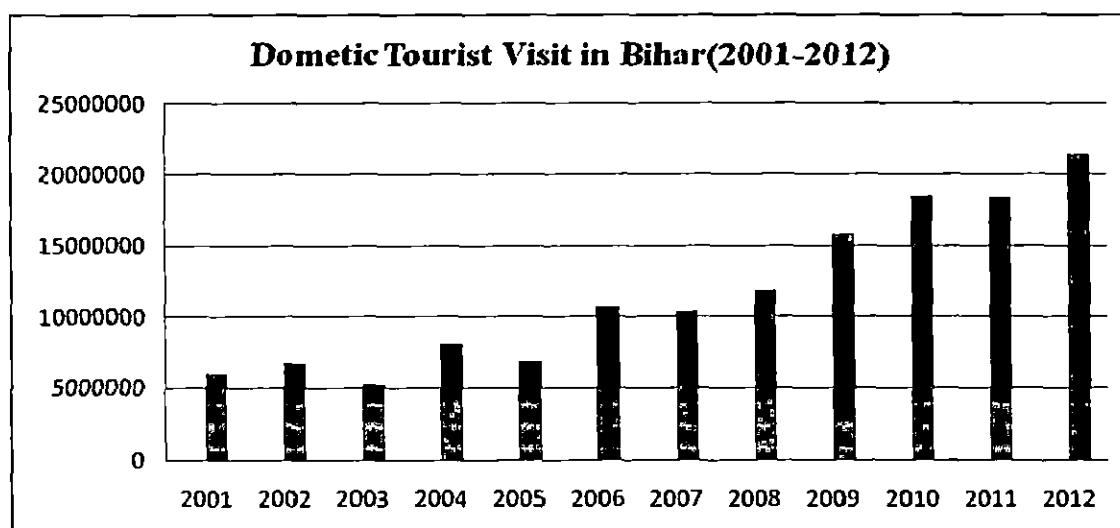
Figure 3.4 - Foreign Tourist Visit in Bihar



Source: Department of Tourism, Govt. of Bihar and Tourism Statistics – 2010, Ministry of Tourism, Govt. of India

The above diagram shows the number of foreign tourist visits in the state during 2001-2012. The foreign tourist visit in Bihar since 2004 onward reflect progressive trend till 2012. The foreign tourist visit was only about 85 thousand in 2001 and reached to 10.9 lakh in 2012. Bihar shares 5.3% of total foreign tourists visit in India in 2012 and ranks 7th ahead of Kerala (rank 8th) in terms of foreign tourist visit (MOT, India Tourism Statistics at a Glance, 2012). The table 3.1 exhibits that the growth rate of foreign tourist visits in the state. The foreign tourist visit witnessed unprecedented growth rate over the period.

Figure 3.5- Domestic Tourist Visit in Bihar



Source: Department of Tourism, Govt. of Bihar

The above diagram shows the flow of domestic tourist in Bihar during 2001 and 2012. The flow of domestic tourist indicates the fluctuating trends up to 2007. Since 2007 onward the flow of domestic tourists has shown increasing trend till 2010. The domestic tourist visit declined in 2011 and again increased in 2012. Overall domestic tourists visit has witnessed remarkable growth. The domestic tourist visit in the state was about 21 million in 2012. The table 3.1 indicates the growth rate of foreign tourist visits in the state.

The multi-religious Pilgrimage sites are the unique selling proposition of tourism industry in Bihar. This chapter deals with pilgrimage Places of Bihar associated with five sects of believers viz; Buddhism, Jainism, Hinduism, Sikhism and Sufism. In order to make tourists acquainted with the pilgrimage places their historical and architectural aspects have been briefly discussed and their geographical location has been described.

3.2 Buddhist Pilgrimage Places in Bihar

As mentioned in the first chapter, out of eight great places of Buddhist pilgrimage three are located in Bihar. These are *Bodh-Gaya, Rajgir(Nalanda) and Vaishali*. Besides these eight great places of Buddhist pilgrimage, there are many other places held sacred by the followers of the religion. These places rose into prominence during the course of the development of the Buddhism. These places are sites of shrines, Stupas, monasteries etc. Stupa is the most sacred of Buddhist monuments. Buddha himself enjoined his disciple, Ananda, to erect a stupa on the remains of his body after burning on funeral pyre. The Buddhist tradition asserts that the remains of Buddha were divided into eight equal portions and eight stupas were erected over them. Ashoka is believed to have erected 84000 stupas (Publication Division, 1951; Davidson & Gitlitz, 2002). The Other Buddhist pilgrimage spots in Bihar are ruins of Nalanda University, Vikramshila, Kurkihar, Kesaria & Lauria Areraj(East Champaran), Lauriya Nandangarh(West Champaran), and others. Here these places are briefly discussed.

3.2.1 Bodh-Gaya: Bodh-Gaya is the most important Buddhist pilgrimage centre in the world (Schellinger and Salkin, 1997). It is situated in the Gaya district of Bihar. Located along the Falgu, also known as the Niranjana River, just 11 km south of the district headquarter of Gaya. The term Bodh-Gaya (Buddha Gaya) was adopted to distinguish this site of the Buddha's enlightenment from the city of Gaya (Asher,

008). It is believed that Prince Siddhartha Gautama came to Bodh-Gaya in 6th century B.C and engaged himself in meditation. This meditation under the peepal tree resulted in attainment of enlightenment. The Peepal tree (*Ficus religiosa*) is now called the Bodhi tree. Bodhi is a Sanskrit word meaning enlightenment. This landmark event in the life of prince Siddhartha made him known as the Buddha. The term Buddha means enlightened one. Thus a new religion was established in the very land of Bodh-Gaya. This new religion is Buddhism. It is one of the four most sacred sites where Buddha advised his followers to visit once in a life time. It is considered as a privileged site to focus the meditations that lead to enlightenment. Buddha remained at Bodh Gaya for seven successive weeks after attainment of enlightenment (Khanna, 2003) and each week is marked by specific activities (Davidson & Gitlitz, 2002).

Pilgrimage Spots at Bodh-Gaya

Mahabohi Temple Complex: It is a sunken courtyard dotted with the numerous shrines of varying size including Mahabodhi Temple, Diamond Throne also called Vajrasana, the holy Bodhee tree and numerous votive Stupas(BTMC, 2009-10). Mahabodhi temple complex was declared a world heritage site by UNESCO in-2002. This entitlement made Bodh-Gaya a place of outstanding universal value. And this recognition transformed Bodh- Gaya into a global tourist destination.

Mahabodhi Temple: This temple enshrining an image of Buddha in the earth touching attitude mark the site of holy tree under which Siddhartha Gautam saw the light and became 'Buddha' or the 'Enlightened One'(Deva ,2008). This temple was first built by Emperor Ashoka in 270 B.C. (Davidson & Gitlitz, 2002), but later rebuilt by another ruler in the 5th century. It is an architectural marvel built of brick (Tewari and Kumar, 2013, July 7). The present Mahabodhi Temple had evolved from the tree shrine also known as Bodhighara and underwent several modifications in different periods. At present, the temple rises approximately to 48.7 meters from ground level to the top of temple. Its base is 14.6 x 14.3 meters, and the height of the base is 9.1 meters. There is a large elevated terrace with shrines at each of the four corners enshrining a large Buddha image. The towering structure of the temple is pyramidal. The doorway is flanked by standing Buddha figure. The figure on the right side has raised hand in the gesture of reassurance, Abhaya mudra, and the figure on the left side has the hand extended downward in varada mudra(Asher, 2008). The Mahabodhi

Temple precinct is enclosed by a stone railing, which demarcates the path for circumambulation.

Bodhee Tree: This Peepal tree (*ficus religiosa*), known as Bodhi tree, is on the west side of the Mahabodhi Temple. This Bodhi tree is believed to be the fifth generation of the original tree under which the lord Buddha attained enlightenment. For the first week, he meditated under the Bodhi tree (Asher, 2008). The platform under the Bodhi tree is described as the diamond throne or vajrasana. It represents the site of Buddha enlightenment.

Animeshalochana Chaitya(Tara Devi Temple): This spot is identified with the second week of activities after enlightenment(Davidson & Gitlitz, 2002). This is the place where Buddha sat for seven days without blinking (Animeshalochan), gazing constantly at the Bodhi tree. This is located north to the temple. Today, at this site there is a temple. This temple is known as Tara Devi temple.

Jewel Walks (Ratnachankrama): It is a raised platform. Its height is about one meter and its length is about 16 meter. It is believed that during third week after enlightenment, Buddha went up and down to the north of the tree. He walked there east and west for a distance of ten places or so. Under his foot step miraculous flowers sprang up. At present, the Buddha footstep is represented by raised circles. There is a row of eleven pillar bases parallel to raised jewel walk on the north side of the Mahabodhi temple (Asher, 2008). Pilgrims offers flowers on the sculptured footstep and on the pillar bases to commemorate that miraculous event. The fourth week is identified with rainbow shrines and during fifth week the Buddha broke his fast with milk and rice (Davidson & Gitlitz, 2002).

Muchilinda Lake: This is a holy tank where snake king gave protection to Lord Buddha during a terrible storm during the sixth week of meditation. According to legend, Muchalinda, the snake king, protected Lord Buddha against the thunder and rain. The snake king was believed to be sent by the demons to disturb Lord Buddha in meditation (Davidson & Gitlitz, 2002).

Rajayatna Tree: Buddha spent his seventh and final week in Bodh-Gaya under this tree(Davidson & Gitlitz, 2002). He is said to have sat in contemplation till he responded to the offering of rice cake and honey from two travelling merchants. These two merchants were Tapussa and Bhallika. It is believed that vessel to receive offering were extended to Buddha by gods. Today this site is identified by the sign as

the location of the Rajayatna tree. This site is located in southeast of the Mahabodhi temple.

Sujata Stupa/Garh: The pilgrimage spot is located one Km away from Mahabodhi Temple on the east bank of the Niranjana River in Bakraur . It is a large brick Stupa, excavated by Archeological Survey of India in 1970s, and identified with the residence of Sujata. The excavations revealed an inscription of 8th-9th century A.D. reading as 'Devpala Rajasya Sujath Griha'. Sujata was a woman who offered the Buddha with rice milk for breaking his long fast just prior to his meditation leading to enlightenment. It was constructed in three phases from Gupta to Pala period. The entire structure was originally plastered with lime. Some of the antiquities unearthed during excavations are displayed in Archeological Survey of India museum (Bodhgaya)(Written on Slab in Sujata Garh Premise, Bodh-Gaya).

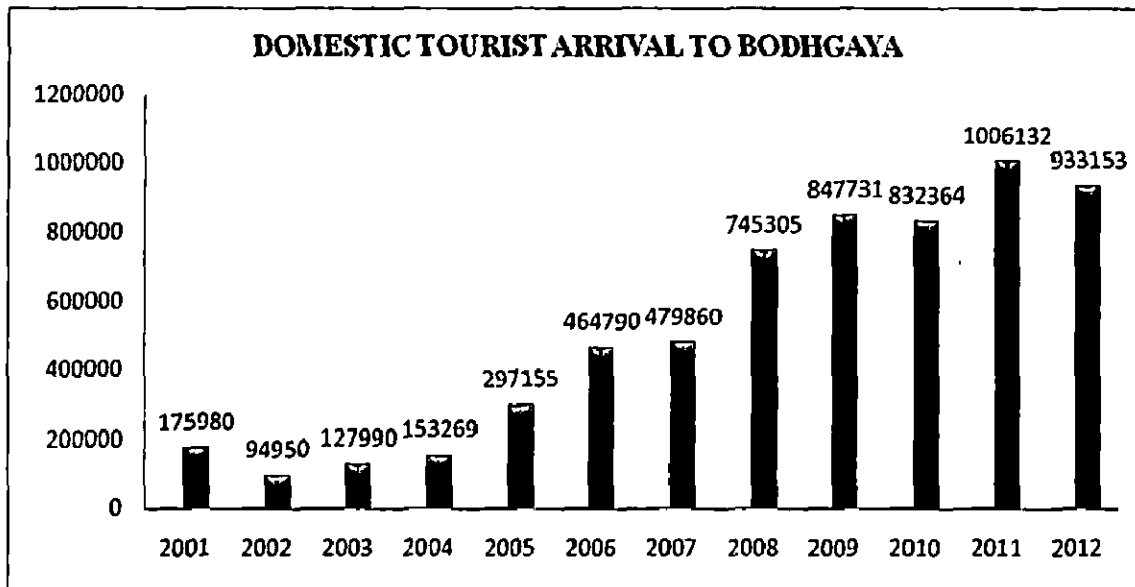
Dungeshwari: This pilgrimage site is located about six kilometer north-east of Bodhgaya. This site is identified with the place where Buddha spent six years in meditation prior to his enlightenment. This site is also known as Pragbodhi.

Besides the above mentioned pilgrimage spots, other attractions at Bodhgaya are monasteries representing different countries with substantial Buddhist populations such as Sri Lanka, Bangladesh, Myanmar, China, Thailand, Japan etc. the great Buddha statue, archeological museum, and Maya Sarovar. Over 50 monasteries of different Buddhist countries and sects have been built in the vicinity of the temple complex (Tewari and Kumar, 2013, July 7). With the passage of time, Bodh-Gaya has turned into global pilgrimage destination.

Tourist Traffic at Bodh-Gaya

Pilgrims and tourists from different parts of the country and the world visit Bodh-Gaya with multiple purposes. The following figure shows the tourist arrival to Bodhgaya since 2001.

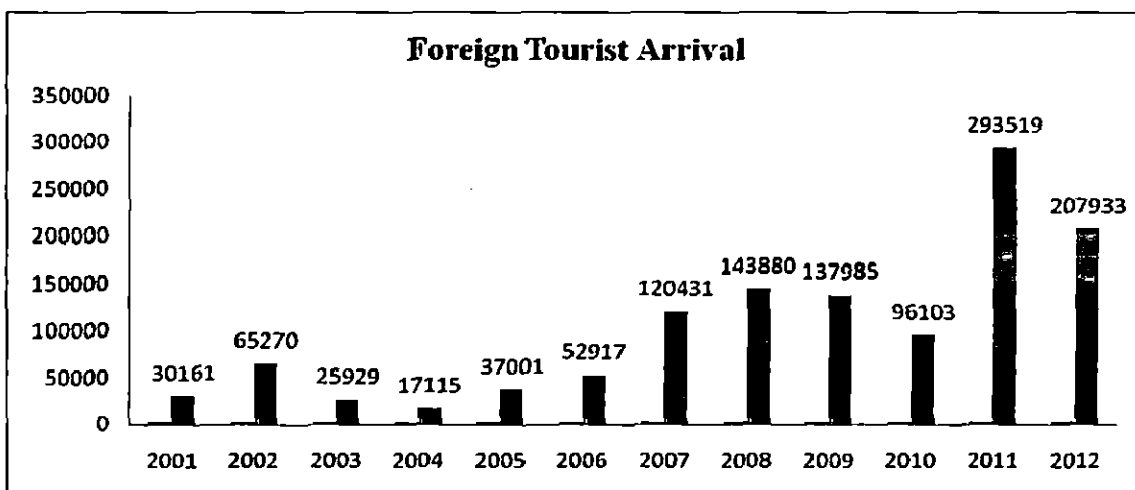
Figure 3.6: Domestic Tourist Arrival to Bodh-Gaya(2001-2012)



Source: Directorate of Tourism, Patna (Bihar), 2012.

The above diagram shows the flow of domestic tourist to Bodh-gaya during 2001 and 2012. The flow of domestic tourist indicates the increasing trends. The domestic tourists arrival was highest in 2011. From 175980 in 2001, the domestic tourist arrival went up to 1006132 in 2011 but marginally declined in 2012.

Figure 3.7: Foreign Tourist Arrival to Bodh-Gaya (2001-2012)



Source: Directorate of Tourism, Patna (Bihar), 2012.

The foreign tourists inflows to Bodh-Gaya depicts a fluctuating trends as reflected by the above diagram over the period 200 to 2012. In absolute terms, however, the arrival of foreign tourists multiplied nine fold from 30161 in 2001 to 293519 in 2011. In the subsequent year 2012, however, the number of foreign footfalls declined to 207933. The growing pilgrimage tourism has brought economic benefits and crowded the ancient town of Bodh-Gaya in the past decade. The social

and economic life of Gaya, the nearest town, around 15 kilometers, from the Mahabodhi temple, revolves around serving and catering to the pilgrims visiting the Buddhist sites (Tewari and Kumar, 2013, July 7).

Accessibility: The pilgrimage site is located 17 Km away from Gaya railway station and 135 km from Patna airport. Other Buddhist places like Nalanda and Rajgir are 101 km and 78 km away respectively from Bodh-gaya. The nearest railway station from Bodhgaya is Gaya. Gaya is well connected to different cities in India by rail. Bodhgaya is well connected to Patna and Other Buddhist Pilgrimage centers by road. There is an international airport at Gaya about 10 km from Bodhgaya and other international airport in Patna about 135km from Bodhgaya. The airport is connected with Colombo, Bangkok and Thimpu.

Accommodation: There are many private hotels, BSTDC hotels and monasteries at Bodhgaya providing accommodation facilities to visitors.

Amenities: There are many restaurants, shopping outlets, ATM facilities, etc. Bihar Tourism Department runs Tourist Information Centre at Bodhgaya to facilitate the travel of visitors. Prospective visitors may arrange their trip through BSTDC website.

3.2.2 Nalanda: It is one of the districts of Bihar and it is also identified with the particular place where nowadays ruins of Nalanda University stand. Its headquarter is located at Biharsharif. It is known all over the world for its ancient Nalnada University. Nalanda district is divided into three sub-division viz; Biharsharif, Hilsa and Rajgir. Biharsharif, the district headquarter, is an important Sufi pilgrimage center. Rajgir, the smallest sub-division, is most important from tourism standpoint. Rajgir, Nalanda remains and Pawapuri are in Rajgir sub-division.¹ Thus, the proximity of these three places forms a tourism zone, of which Rajgir is the axis. Rajgir is distinguished to have multi-religious pilgrimage sites coupled with historical sites and natural scenery. The prime Buddhist pilgrimage places of Nalnada are Rajgir and the Ruins of the Nalanda University.

Rajgir: Rajgir is one of the most important early historic sites of India. It was the earlier capital of Magadha Kingdom (later on shifted to Patliputra, modern Patna). The Kingdom of Magadha expanded in to the first pan-Indian state. It was intimately associated with the life of Buddha, but had significant non-Buddhist and pre-Buddhist association as well (Chakrabarti, 1976). In ancient times, it was the capital of

¹ Retrieved from http://nalanda.bih.nic.in/dist_admin.asp

Magadh Kingdom and was known by many names such as Vasumati, Grivraja, Kushagrapura, Brahadrathapura and Rajgriha (Singh, 2007). At present, it is one of the sub-division of Nalanda district. Rajgir is enclosed by five hills. Buddha spent many years at Rajgir and lived in different locality. It is associated with the third miracle of Buddha's life. Buddha controlled the infuriated elephant called as Nalagiri. The elephant was let loose by Buddha's jealous cousin Devadatta, to encompass his death. Following are the major historical and pilgrimage spots of Rajgir visited by Lakhs of tourists and pilgrims every year.

Buddhist Pilgrimage spots of Rajgir

The Vishwa Shanti Stupa: It is located on a 400 meter high hill. It is built of marble. It is 160-ft-tall Stupa. There are four glimmering statues of Buddha on the four corners of the Stupa. Visitors use to go to the top through the "Ropeways". This gives the panoramic views of the hills to the visitors. The foundation stone of the Stupa was laid by president S Radha krishnan in 1965 and it was inaugurated by President V.V Giri in 1969.

Griddhkuta or Vulture's Peak: It was the favorite place of Buddha (Narayan, 1983). There is a platform where Buddha used to sit. At this place, the Lord Buddha converted his two principle disciples and preached the wisdom sutra and set in motion his second wheel of dharma (Davidson & Gitlitz, 2002). The Lord Buddha used to preach here in rainy season every year. The circuitous path both from ground and from Vishwa Shanti Stupa leads to the hill. This route gives a very thrilling experience.

Venuvana: It was the monastery built by king Bimbisara for Lord Buddha to reside. This was considered the first offering of king's to Lord Buddha. There is a tank named, Karanda Tank, in the Venuvana where Lord Buddha used to have bath. Now this spot is transformed into park and contains the tank and an image of Buddha.

Bimbisara Jail: It is an enclosure with thick stone walls and bastions. It is named as such because Bimbisara, one of the two kings of Magadha, contemporary to the Buddha is known to have been imprisoned by his son Ajatshatru (Chakrabarti, 1976). It is said that from his prison Bimbisara used to see Buddha on the Gridhakuta Hill. This particular hill is still visible from this location. Its area is about 200 ft square and enclosed by a stone wall. The stone wall is about 6 ft thick. There exists a circular bastion at the corners of this jail (Kuraishi, 1950).

Pippala Cave: It is irregular shaped cell at the base of Jarasanda Ki Baithak or watchtower just above the Brahma Kund area on the way leading to the top of the Vaibhara hill. The cave is built of large unhewn blocks of stone on the rock without any mortar. Some Pali texts claim that this cave was the residence of the president of the first Buddhist council i.e. Mahakashyapa and Buddha is believed to visit this cave when Mahakashyapa was sick (Kuraishi, 1950).

Saptaparni Cave: It is a natural cave divided into several irregular compartments. The cave is located on the Vaibhara hill. It is supposed to mark the spot where the first Buddhist council was held after the death of Buddha. The Buddhist council constitutes the integral component of the Buddhist religious history. The council was attended by five hundred monks and was held six months after the death of Buddha (Chakrabarti, 1976; Kuraishi, 1950).

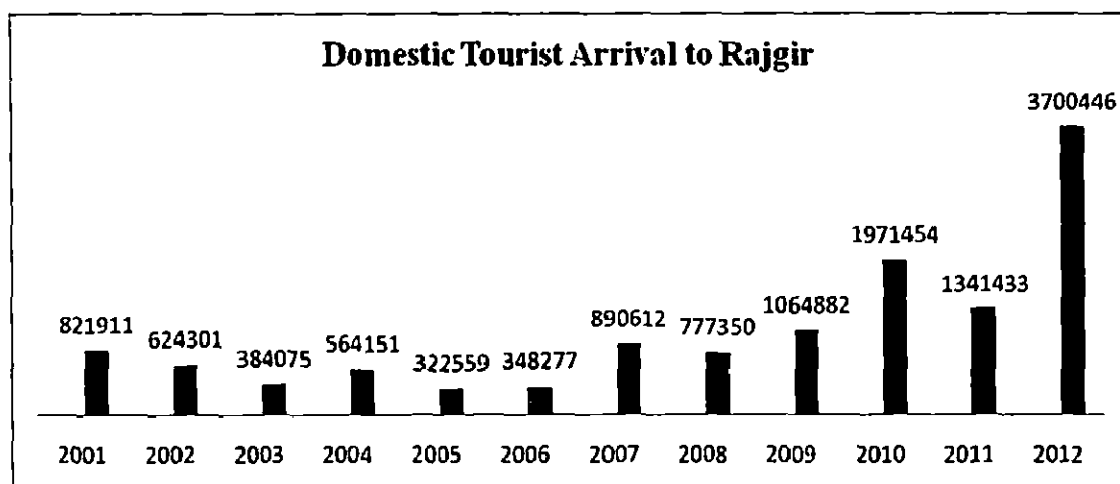
Jivakameavan Garden: It was named after Jivaka who was the Royal Physician during the time of Lord Buddha. It is believed that at this very place Jivaka treated Buddha when Buddha's foot was injured by the misdeed of Devadatta.

The sacred centre of the Hinyan sect is locally known as **Burmese Buddhist temple** whereas the sacred centre of the Mahayan sect is locally known as **Japanese Buddhist temple** (Narayan, 1983).

Tourist Traffic at Rajgir:

The pilgrimage spots at Rajgir are visited both by domestic as well as foreign tourists. The number of tourists footfalls attracted by various spots in Rajgir have been substantial in absolute terms. Figure 3.8 below depicts the number of domestic tourists arrivals from 2001-2012.

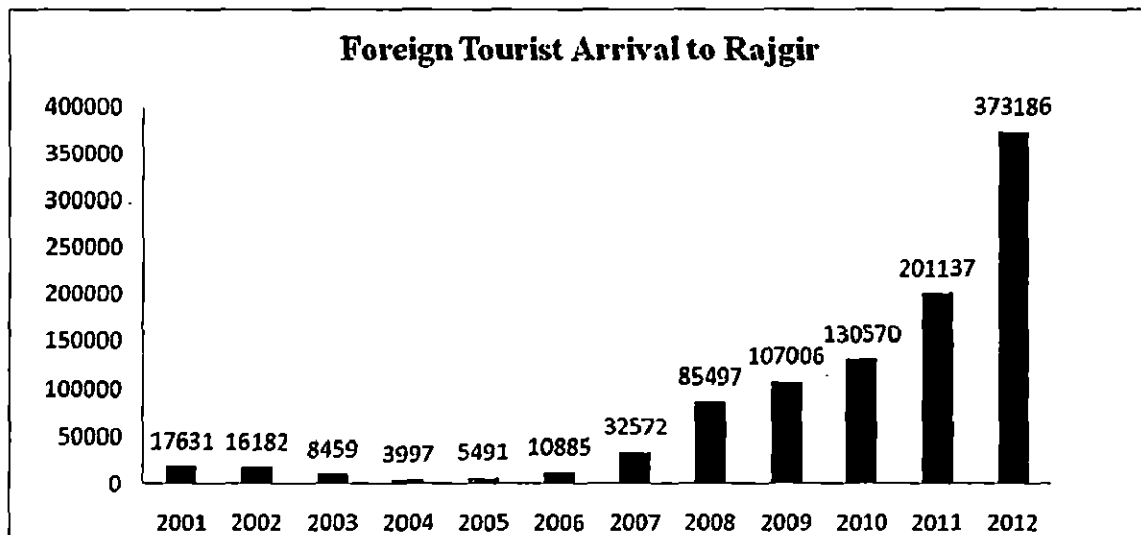
Figure 3.8: Domestic Tourist Arrival to Rajgir(2001-2012)



Source: Directorate of Tourism, Patna (Bihar), 2012.

The above figure which shows the flow of domestic tourist to Rajgir during 2001 and 2012 reflects that the number of tourists rose more than four-fold in 2012 over 2001 but with a fluctuating trends during the period. From 821911 in 2001, their number swelled to 3700446 in 2012. This is indicative of the ever-increasing significance and popularity of Rajgir as tourist destination. Rajgir is equally important destination to foreign tourists as would appear from the statistics of their arrival to Rajgir during the corresponding period 2001-2012 as depicted in the figure 3.9 below.

Figure 3.9: Foreign Tourist Arrival to Rajgir(2001-2012)



Source: Directorate of Tourism, Patna (Bihar), 2012.

The above figure shows that flow of foreign tourists to Rajgir maintains fluctuating trends from 2001 to 2007. Since 2007 onward the flow of foreign tourists has shown a steady increasing trend. Overall, the rise in foreign tourists arrivals to Rajgir has been tremendous having risen from just 17,631 in 2001 to an enormous 3,73,186 in 2012.

Accessibility: Rajgir is 101 kms from Patna airport. Rajgir is well connected by road to Patna - 110 kms, Nalanda - 12 kms, Gaya - 78 kms, Pawapuri - 38 kms, Bihar Sharif - 25 kms etc. Rajgir is connected to Delhi by Railway.

Accommodation: There are many private hotels, BSTDC hotels and Guest Houses at Rajgir providing accommodation facilities to visitors.

Amenities: Restaurants, ATM facilities, etc. are available at Rajgir. Bihar Tourism Department runs Tourist Information Centre at Rajgir to facilitate the travel of visitors. Prospective visitors may arrange their trip through BSTDC website.

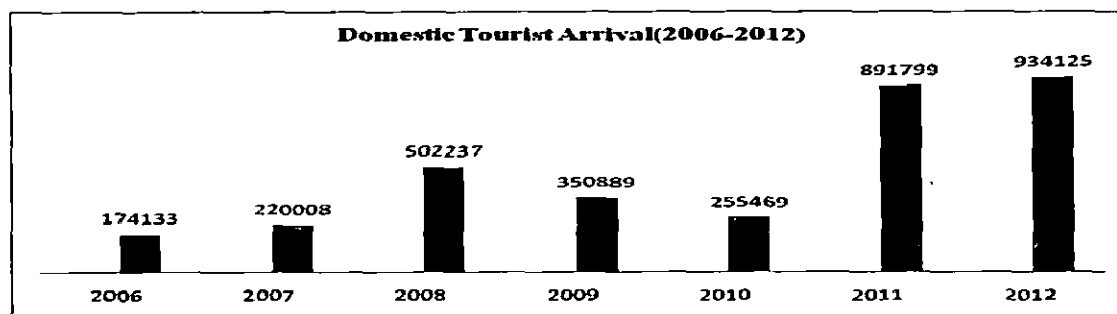
Nalanda(Ruins of Nalanda University): At present, the ancient Nalanda is identified with the village of Baragaon and locally known by the name of Nalanda itself. The

exposed structure of the university represents only a part of extensive establishment. The complex of the university consists of monastic sites, Stupa sites and temple sites. The monasteries are located on the eastern side and Stupa and the temples' on the western side of the ruins of the university (Publication Division, 1951). The Buddhist pilgrim offers prayers at Stupa. Nalanda University was a Buddhist centre of learning from 5th/6th century to 12th century. It was one of the first great Universities in recorded history and attracted scholars and students from as far away as China, Greece and Persia (The Hindu, 2011 September 13). Nalanda rose to prominence in medieval period on account of this university or monastery. Nalanda was nothing short of a temple of God to the Buddhist (Sankalia, 1972) and still it is revered as temple because the researcher has found the Buddhist pilgrims praying in front of Stupa. Nowadays the grandeur of the university is represented by its ruins. Nalanda is the only non-Chinese institution in which any Chinese scholar was educated in the history of ancient China (The Hindu, 2011, January 8). The project of revival of Nalanda University is in pipeline and very soon it will be materialized. The revival of this University will open a new chapter for the cultural diplomacy of India. There is an institute close to this place, Nav Nalanda Mahavihara, completely dedicated to study and research in Pali literature and Buddhism.

Tourist Traffic at Ruins of Nalanda University

Pilgrims and tourists from different parts of the country and the world visit this particular site. The following figure shows the tourist arrival during the period of 2006 to 2012.

**Figure 3.10: Domestic Tourist Arrival to Ruins of Nalanda University
(2006-2012)**

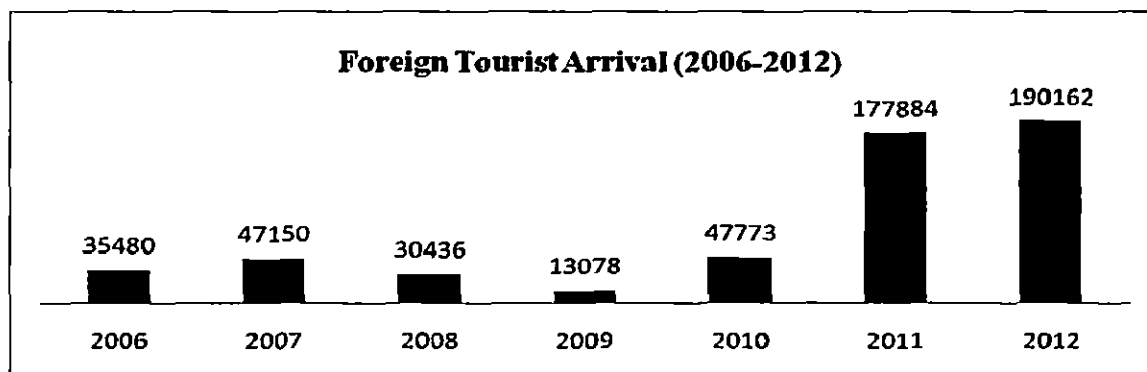


Source: *India Tourism Statistics (MOT 2008, 2010) and Directorate of Tourism, Patna (Bihar), 2012*

The above figure shows that flow of domestic tourists to ruins of Nalanda University during the period of 2006 to 2012. The above figure shows that the number

of tourists rose more than five-fold in 2012 over 2006 but with a fluctuating trend during the period. From 174133 in 2006, their number swelled to 934125 in 2012. This is indicative of the ever-increasing significance and popularity of the site.

Figure 3.11: Foreign Tourist Arrival to Ruins of Nalanda University (2006-2012)



Source: India Tourism Statistics (MOT 2008, 2010) and Directorate of Tourism, Patna (Bihar), 2012.

The above figure shows that flow of foreign tourists to ruins of Nalanda University during the period of 2006 to 2012. In the year 2006 more than thirty five thousand visited the site. The arrival of foreign tourists to this site witnessed fluctuating trend till 2009. The foreign tourist arrival has increased from 2009 onward.

Accessibility: The place is located 89 km away from Patna airport, 12 km from Rajgir railway station and 95 km from Gaya railway station and 110 km from Bodhgaya. It is well connected to Biharsharif, Rajgir, Bodh-Gaya and Patna by road. It is 13 km away from district headquarter i.e, Biharsharif. Horse-driven Tangas and Cycle rickshaw are available for local transportation.

Accommodation: The accommodation facilities are available at Rajgir and Biharsharif.

Amenities: There are number of catering and food outlets and souvenir shops. There is Tourist Information Center just in front of the entrance of the university. Tourists may get the information about the places of tourist interest around the spot and other tourist spots in Bihar.

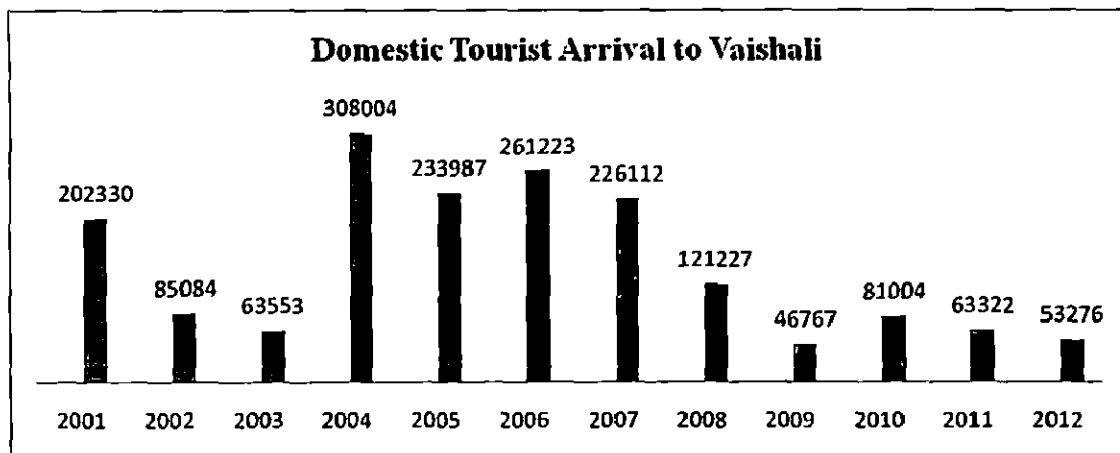
3.2.3 Vaishali: Vaishali is one of the districts of Bihar situated on the north of river Ganga. The District is surrounded by river Ganga in south and Gandak in west. The state capital Patna is linked with famous Mahatma Gandhi Setu. It is the place associated with the Buddha and lord Mahavira and mentioned in the Ramayana and Buddhist literature. Vaishali was one of the earliest republics in the world (6th century

BC). Vaishali is credited with being the World's First Republic to have a duly elected assembly of representatives and efficient administration. The ancient city of Vaishali is now represented by the ruins of Raja Bisal Ka Garh at Basarh and the adjoining regions in modern Muzaffarpur district of Bihar (Publication Division, 1951). The Chinese travelers Fa-Hien and Hieun Tsang also visited this place in early 5th and 7th centuries respectively and wrote properly about Vaishali. Earlier the district of Vaishali was the part of old Muzzafarpur district. Lord Buddha is believed to have visited Vaishali thrice. The third miracle related to Buddha happened at Viashali. The miracle is related to offering of honey to Buddha by monkeys. Buddha announced his approaching Nirvana at Vaishali. Lord Buddha preached and delivered his last sermon here. The second Buddhist Council was organized here to discuss and remove the mutual differences of monks during the reign of Kalashoka(Publication Division, 1951; Majumdar, 1974). The main attraction of Vaishali is Shanti Stupa, Licchavi's Stupa, Kharauna Pokhar and Archeological Museum.

Tourist Traffic at Vaishali

Domestic and foreign tourists visited Vaishali and went around Buddhist shrines for which the place is significantly famous. Figures below present the number of visitors, domestic and foreign, who visited Vaishali over the period 2001 to 2012.

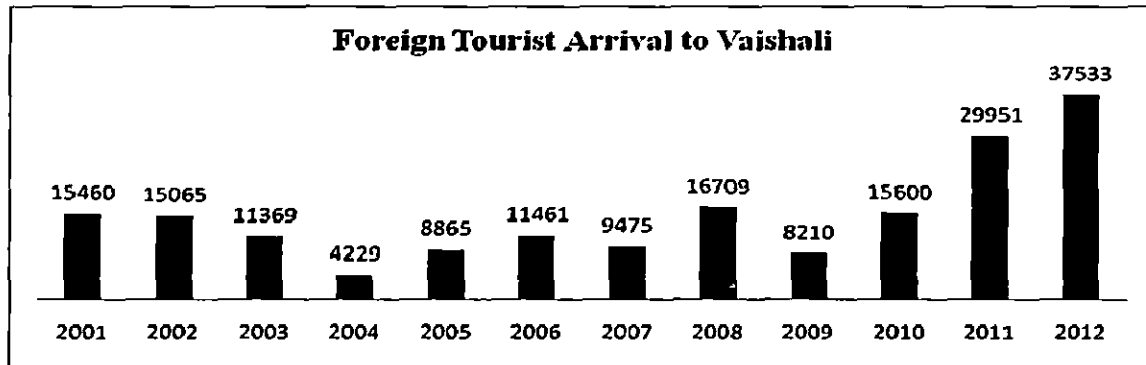
Figure 3.12: Domestic Tourist Arrival to Vaishali(2001-2012)



Source: Directorate of Tourism, Patna (Bihar), 2012.

The above figure shows the domestic tourist arrival to Vaihshali during the period of 2001-2012. The flow of domestic tourist indicates the highly fluctuating trends.

Figure 3.13: Foreign Tourist Arrival to Vaishali(2001-2012)



Source: Directorate of Tourism, Patna (Bihar), 2012.

The above figure shows the flow of foreign tourists to Vaishali during 2001 and 2012. The foreign tourists' arrival was 17000 in 2001, which has gone up to 37533 in 2012. As it is observed from the above figure that Vaishali has witnessed increasing trend of foreign tourist arrival since 2009 onwards.

Accessibility: It is located 70 Kms away from Patna airport and 56 km from Patna railway station. The nearest railway stations Hajipur and Muzaffarpur are 35 km and 40 km away from here. The place is also well connected by road to Patna, Muzaffarpur and Hazipur.

Accommodation: The accommodation is provided by BSTDC hotels and Youth hostels.

Amenities: Restaurants and other catering outlets are available. Tourist Information Center is there to facilitate the movement of visitors around the pilgrimage spots in Vaishali.

3.2.4 Other Buddhist Pilgrimage sites in Bihar

Besides the above mentioned Buddhist pilgrimage spots there are several other places associated with the religious development of Buddhism. These places are spread over different parts of Bihar and briefly discussed below.

Kolhua: It is in Muzaffarpur district of Bihar and about 10 km from Vaishali. Its attraction is Ashokan pillar, locally known as Bhimsen's Lath. The pillar is made up of highly polished sandstone. Its height is about 22 feet and surmounted by a bell shaped capital which support the figure of lion on a square abacus (Publication Division, 1951). The visitors may stay either at Vaishali or Muzaffarpur and they may make day trip from Patna. It is visited by Buddhist pilgrims as well as other visitors.

Kesaria and Areraj: These two Buddhist pilgrimage spots lie in the East Champaran district of Bihar. Kesaria is located 75 km away from Muzaffarpur and 110 km from

Patna. Archeological survey of India discovered the Stupa in the year 1998. It is the tallest and largest Buddhist Stupa in the world. The Stupa dates back to the sixth century. Lord Buddha is believed to have spent one night during the course of his journey from Vaishali to Kushinagar(Uttar Pradesh). The Stupa is locally known as “Raja Ben Ka Deora”. The circumference and the height of the stupa are 1400 feet and 104 feet(32 meter) respectively. The Stupa has six floor or terraces similar to that of Borobodur in Indonesia. There stands an Ashokan pillar at Areraj.

Lauriya Nandangarh: This Buddhist pilgrimage spot is located in West Champaran district of Bihar. There are two objects of interest at this place. One is Ashokan Pillar and the other is Stupa, which is 1.5 Km from Ashokan Pillar. The stupa is 24 meters high and its circumference is about 457 meters. Lauriya Nandangarh is 190 Km from Patna and 26 Km from Bettiah(District Head Quarter of West Champaran).

Vikramshila : This Buddhist pilgrimage spot is located in Bhagalpur district of Bihar. It is 50 kms east of Bhagalpur and about 13 kms north-east of Kahalgaon railway station. At present the famous Vikramshila University is represented by the ruins of excavated remains. The Buddhist University was founded by Pala king Dharmapala in late 8th or early 9th Century A.D. The University was thriving centre of education in different disciplines for about four centuries before it collapsed in the beginning of 13th century AD. The university had more than hundred teachers and about one thousand students. Atisa Dipankara, the founder of Lamaism in Tibet, was one of the most distinguished and eminent scholars of this university. A large number of subjects were taught like theology, philosophy, grammar, metaphysics, logic etc. The ruins of excavated remains spreading over the area of more than hundred acres now represents a huge square monastery with a cruciform Stupa in its centre, a library building and cluster of votive Stupas in addition to a number of scattered structures including a Tibetan and a Hindu temple in the north of monastery. The architecture of the Stupa of Vikramshila resembles the contemporary Somapura Mahavihara, Paharpur in Bangladesh. There is an archeological museum here displaying a large number of antiquities unearthed from this place during the course of excavation. The museum is maintained by Archaeological Survey of India. Accommodation facilities are not available at this place. Visitors may stay in Bhagalpur and from here they may go on day trip.

Buddha Smirti Park: This park is situated in front of Patna Railway station in Patna. This park is recently constructed by Bihar Government and inaugurated by Dalai

Lama on 27th May 2010 to commemorate the 2550th Mahaparinirvana anniversary of Lord Buddha. The Bodhi Tree was planted in this park by Dalai Lama. The stupa installed in this park was named “Patliputra Karuna Stupa”. This park is spread over 21 acre of land. The image of Lord Buddha made of black stone was also installed by Dalai Lama in January 2013(Dainik Jagran, 4th January 2013 and Hindustan, 5th January, 2013, Patna).

Barabar Caves: There are three cave temples or dwellings of the Mauryan periods in Barabar Hill. The caves are located in Jahanabad district. Barabar caves bear dated inscriptions of Ashoka dedicated to the Ajivikas. They were excavated in hardest granite and the interior walls have mirror like polish on them. The three caves in Barabar hills are Sudama cave, the Karna Chaupar cave and the Lomash Rishi cave. These caves were copies of wooden structural temples or Caityas which were constructed in that time (Bhattacharya, 1974).

3.3 Jain Pilgrimage Places in Bihar

Bihar is equally important for the followers of Jainism. Bihar has been the birth place of three Jain Tirthankars and their religious activities. The places associated with their birth, religious activities and nirvana offered sanctity to many places in Bihar and in due course of time these places developed into Jain pilgrimage centers. The followers of Jainism, nearly 4 million worldwide, make pilgrimage to sites connected with Jainism’s founder and to places associated with the other Tirthankars(Davidson & Gitlitz, 2002). Following are the Jain pilgrimage centers in Bihar:

3.3.1 Vasokund(Muzaffarpur), Kundalpur(Nalanda) and Lachhuar(Jamui):

These three places are considered the birth place of lord Mahavir, the 24th Jain Tirthankara by the different sects of Jainism. There is no consensus regarding the birth place of lord Mahavir among the religious leaders of Jain and Jain scholars. According to Digambar sect of Jainism, Mahavir was born at Kundalpur in Nalanda district, whereas the followers of Svetamber sect of Jainism believe that Mahavira was born at Lachuar in Jamui district of Bihar. According to historians and one section of Digambar jain, the birth place of Mahavir is Vaishali, now at Vasokund/Kundagram in Muzaffarpur District of Bihar. Most interesting thing is that all these three places have Jain temples and visited by Jain pilgrims from different parts of the country.

Vasokund/Kundagram: It is located in Muzaffarpur district. At Vasokund, Muzaffarpur the Jain temple is under construction and there is also Jain Research Institute. Digambar Jains, a section of Jainism believe that Vasokund is the birth place of Lord Mahavir which is also corroborated by historians. It is about 60 km from Patna. Vaishali Mahotsava is celebrated every year on the full moon day of Viashakha (a month of Hindi calendar) to commemorate the birth anniversary of Lord Mahavira.

Kundalpur: It is located near the ruins of Nalanda University in Nalanda district of Bihar. This pilgrimage spot is 16 Km from Rajgir, and 25Km from Pawapuri. According to Digambar Jain belief this is the birth place of Lord Mahavir. There are Jain temples. About 500 Jain pilgrims visit daily during the period of October to March. The Digambar Jain Samiti provides accommodation facilities to Jain pilgrims for 2-3 days free of cost. Donations are offered by the visiting pilgrims voluntarily (A. Jain, Personal Communication, December 18, 2012).

Lachuar: This pilgrimage spot is in Jamui district of Bihar. According to Swetamber belief of Jainism this place is the birth place of Lord Mahavir (Chaudhary, 1991).

3.3.2 Rajgir: Rajgir is also an important Jain pilgrimage centre. It is the birth place of 20th Jain Tirthankar, Muni Suvrata (Khanna, 2003). The Lord Mahavir passed fourteen rainy seasons in Rajgir and its suburbs (Singh, 2007). Eleven out of the twelve gandharas or leading disciples of Mahavira attained nirvana in Rajgir (Ramachandran, 1944). There are five hills in Rajgir and these all are sacred for Jains. Jain temples are located on all the five hills. The names of hills are Vipulachal, Ratna Giri, Udaygiri Swarna Giri and Vaibhargiri. These hills are also known as first parvat, second parvat, third parvat, fourth parvat and fifth parvat respectively. The first pahari (Vipulachal) and the fifth pahari (Vaibhargiri) are opposite to each other. The Jain pilgrims visit all these Paharis to perform Darshan. Apart from these five sacred hills, there are many Jain temples and a Jain Museum in Rajgir. The Jain museum is located in Veerayatan. Veerayatan is a Jain Ashram which attracts both Jain pilgrims and other visitors. The museum displays the vivid glimpses of the lives of all Jain Tirthankars.

Accessibility: This has already been discussed in the section dealing with Buddhist pilgrimage places in Bihar

Accommodation: There are many hotels at Rajgir providing comfortable stay to the visitors. Besides, for Jain pilgrims there are many Jain dharamshalas at Rajgir. The

accommodation facility is also available for Jain pilgrims at Veerayatan. The Jain dharamshalas provide local transportation and also arrange for the 'doli' for visiting paharis for children and old persons.

Amenities: Restaurants, ATM facilities, etc. are available at Rajgir. Bihar Tourism Department runs tourist information centre at Rajgir to facilitate the travel of visitors.

3.3.3 Pawapuri: It is in Nalanda district of Bihar and also known as Apapapuri. Lord Mahavira stayed for several months and attained Nirvana at Pawapuri. There are seven important Jain temples at Pawapuri. All these seven temples are situated within the range of two kilometers. Every year about two lakh Jain pilgrims and thousands of tourists visit this pilgrimage centre. There are three foot prints of Lord Mahavira which have been installed by his elder brother, king Nandiwardhan. The first footprint is in Gaon Mandir, the second in Jalmandir and third in Samosharan Mandir(U. Upadhayay and N. Upadhayay , Personal Communication, December 10, 2012).

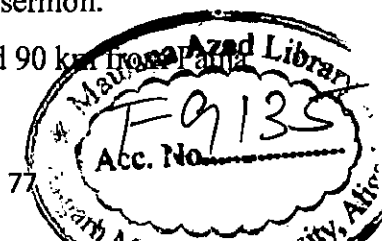
Jain Temples at Pawapuri

The Jain temples at Pawapuri are: Gaon Mandir, Jalmandir, Samosaran Temple, Dadawari Temple, Naya Mandir(Mahtab Bibi Ka Mandir), Prachin Samosharan Mandir and Digamber Jain temple. All these Jain temples except Digamber Jain temple are Shwetamber Jain temples. Lord Mahavira attained Nirvana at Gaon Mandir after delivering forty eight hour long sermon in 527 B.C. The statue of Lord Mahavira installed in this temple is 2 thousand year old.

Jalmandir: This stand at the place where Lord Mahavira, the founder of Jainism, was cremated. This place got turned into lake due to extensive removal of soil by the devotees to mark their foreheads. This beautiful temple got constructed by the elder brother of Lord's Nirvana, king Nandiwardhan. It is made of white marble and situated in the centre of the tank. There are foot prints of Lord Mahavira in the middle of his two disciples' foot prints. The footprint on the right side is of first disciple, Gautam Swami whereas on the left side is that of fifth disciple, Sudharma Swami. Every year on the eve of Deepawali, three days fair are held to commemorate the Nirvana of Lord Mahavira(U. Upadhayay, Personal Communication, December 10, 2012).

Samosaran Temple: This temple is 1.5 km from Jalmandir in east direction. Here lord Mahavira delivered four month long sermon.

Accessibility: It is 38 km from Rajgir and 90 km from Patna.



Accommodation: There is a dharamshala with the capacity for accommodating 1500-2000 Jain pilgrims. The accommodation services are provided free of cost to the Jain pilgrims. The non-Jain visitors may stay either at Rajgir or Bihar Sharif where a number of Hotels are available for night stay.

Amenities: The local catering outlets and other shops are available for catering to routine need of the visitors.

3.3.4 Champanagar: This Jain pilgrimage spot is about 4 km from Bhagalpur town and 270 km from Patna. This is the birth place of 12th Jain Tirthankar Vasupujya. Lord Mahavir, the 24th Jain Tirthankar spent three rainy seasons at this place (Roy, 1988). There is a Jain temple in which lord Vasupujya image is installed.

3.3.5 Kamaldah: This Jain pilgrimage spot is located near the Gulzarbagh railway station (Patna) and 6 km from Patna Railway station. There are two Jain temples built in the 18th century. One temple is of Shri Shreshti Sudarsan Mandir and the other one is of Shri Sthulbhadar Ji Mandir. This place is visited by 500-600 Jain pilgrims annually from different parts of the country. Kartik Mahotsav is celebrated annually (A. Parsad, Personal Communication, December 13, 2012).

3.3.6 Mandar Hill: It is in Banka district of Bihar. This is Jain as well as Hindu pilgrimage spot. Mandar hill is about 700 feet high and 50 km away from Bhagalpur town. At this place the 12th Jain Tirthankar is believed to have attained Nirvana (Majumdar, 1974). There is a tank at the foot of the hill and has reputation for curing ailment and attract a large number of people for bath on Makar sakranti day.

3.4 Sikh Pilgrimage Places in Bihar

Temple of Sikh is called 'Gurudwara', which literally means gateway to the Guru. The holy book of the Sikh is installed in the centre of Gurudwara (Gill, 1975). The prominent Sikh pilgrimage center in Bihar is Patna Sahib, close to which there are many Sikh pilgrimage shrines.

Patna Sahib: It is located in an old quarter of Patna, the capital of Bihar and is one of the important pilgrimage centers for Sikhs. It is the birthplace of the 10th Sikh guru, Guru Gobind Singh. He spent his childhood in the lap of its serene environs. He was born in the month of December 1666 and at that time his father Sri Guru Teg Bahadur was in Assam on religious mission. When he was six years old, his family shifted to Anandpur sahib (Sahil, 2011) The founder of Sikh religion, Guru Nanak and the 9th guru, Teg Bahadur also visited here. Birth anniversary of Guru Gobind Singh is

celebrated with great enthusiasm. Sikh devotees from across India and world participate in this gala event. The date of birth anniversary fluctuates every year. No date falls in the year 2012 and it was celebrated on 16th, 17th and 18th of January 2013. On the occasion of birth anniversary Patna sahib turns into mini-Punjab (D. Singh, Personal Communication, December 12, 2012). Following are the Sikh pilgrimage shrines at and around Patna Sahib:

Takht Harimandir Sahib: Takht Harimandir Sahib stands on the place where the tenth guru of the Sikhs Guru Gobind Singh was born. Its construction dates back to 18th century but the shrine has undergone several modifications since then (Davidson & Gitlitz, 2002). It comprises one of the five Takhts or Seat of Authority of the Sikhs. The Takht Harmandir is the second most important Takht of Sikhs (Dainik Jagran, 9th November 2012, Patna). The relics of the Guru Gobind Singh are preserved in this shrine. The relics include a 'pangura' (cradle) with four stands covered with golden plates, four iron arrows, sacred sword of the Master and a pair of his sandals. 'Hukamnamas', are kept in the Gurudwara. It is the written orders of Guru Gobind Singh and Guru Tegh Bahadur.

Gurudwara Gobind Ghat: This pilgrimage spot is also known as Kangan Ghat. This has been the playfield of Guru Gobind Singh. This pilgrimage spot is opposite to Takht Harmandir Sahib.

Gurudwara Guru Ka Bag: This is the place where Guru Tegh Bahdur met for the first time with his son Guru Gobind Singh. Guru Tegh Bahadur Singh was on the religious mission when Guru Gobind Singh was born. This pilgrimage spot is about 4 km from Takht Harmandir Sahib.

Gurudwara Bal Leela: It is also known as Maini Sangat. This is on walking distance of 5 minutes from Takht Harmandir Sahib. This pilgrimage spot commemorates the spot where Guru Gobind Singh in his childhood used to play in the evening.

Gurudwara Handi Sahib: This Gurudwara is in Danapur which is 30 km from Takht Harmandir Sahib.

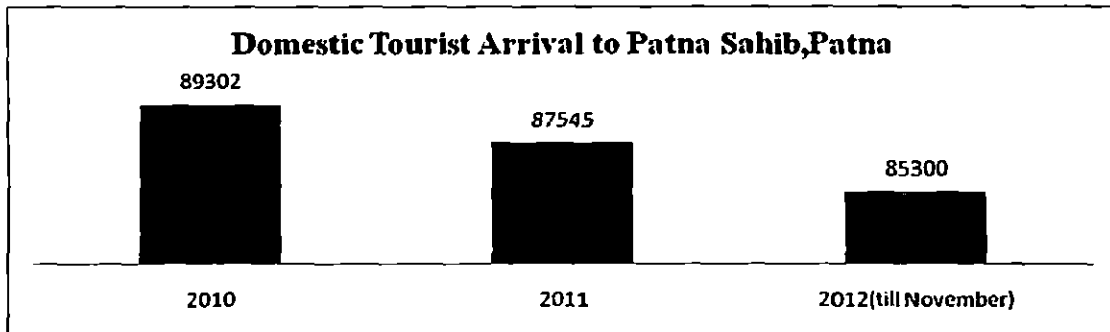
Gurudwara Sonar Toli: This is situated one km from Takht Harmandir Sahib.

Gurudwara Gaighat: It is also known as Gurudwara Bari Sangat. This pilgrim shrine is located 4 km away from Gurudwara Har Mandir Sahib. This spot was visited by first Sikh Guru, Guru Nanak, and 9th Guru, Guru Teg Bahadur. Guru Teg Bahadur stayed here with his family while he was on the way of his visit to the east. Then he, along with his family, went to the Sangat of Salas Roy Johri (Now this Place is Takht

Patna Sahib). The things in the Gurudwara Gaighat associated with the visit of Guru Teg Bahadur are following: Thara Sahib, Tree of Harsringar, Chakki of Guru Pariwar and Khirki Sahib.

Tourist Traffic at Patna Sahib: Sikh population in India is not very substantial compared to other major religions. Therefore, the number of visitors to Sikh shrines is smaller in absolute terms as would appear from the following diagrams:

Figure 3.14: Domestic Tourist Arrivals to Patna Sahib

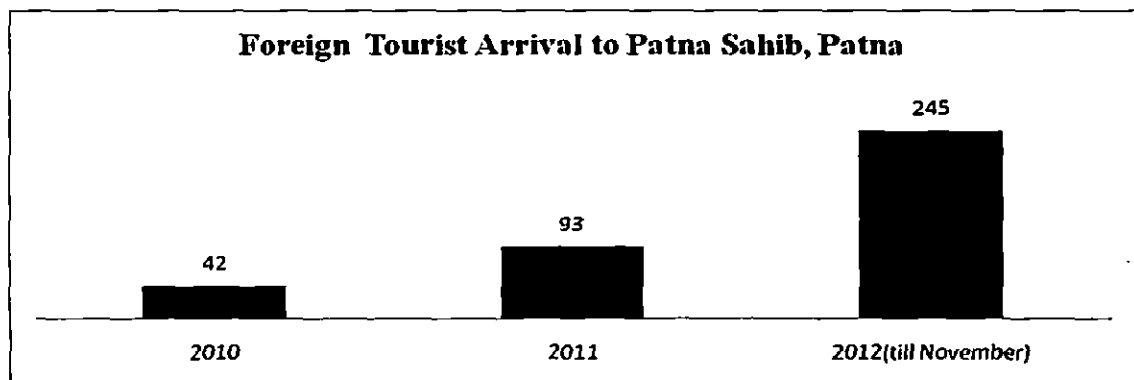


Source: Tourist Information Centre, Patna Sahib, 2012

The above figure shows the flow of domestic tourist to Patna Sahib during 2010 and 2012. The flow of domestic tourists indicates the decreasing trends.

Sikhs are spread in various countries world over. They come to visit their religious shrines from different countries as foreign tourists. The following figure shows the foreign tourists arrival to Patna Sahib.

Figure 3.15: Foreign Tourist Arrivals to Patna Sahib



Source: Tourist Information Centre, Patna Sahib, 2012.

The above figure shows the flow of foreign tourist in numbers to Patna Sahib during 2010, 2011 and 2012. The arrival of foreign tourists to Patna Sahib although is very low but it has an increasing trend.

Accessibility: Patna Sahib is well connected to different parts of the country by train, by air and by road. Patna Sahib is 15 kilometer from Patna Air port and 12 kilometer

from Patna railway station. It is easily accessible from railway station, bus stand and airport by means of auto-rickshaw and private taxi.

Accommodation: There is a Dharamshala in the compound of Takht Harmandir where Sikh pilgrims are provided accommodation. There are also large numbers of good quality hotels are available for comfortable stay of the visitors in Patna.

Amenities: There are many shops and eating outlets at Patna Sahib. There is a railway ticket counter and tourist information centre in the same compound. Clock room facilities is available for visitors. Local transportation to the different Gurudwaras in Patna is provided by Gurudwara Prabandhak Committee by charging an amount of Rs. 50 per person.

3.5 Hindu Pilgrimage Places in Bihar

The Hindu religious books Viz'; Brahmanas, Mahabharata, Puranas etc. highlight the virtues of pilgrimage. Bihar has many places associated with the cult of Rama and Sita. There are hundreds of pilgrimage spots spread across the Bihar. Some of them are held very sacred and attract religious and non-religious tourists from different parts of country and from neighboring country like Nepal, whereas majority of the pilgrimage spots attract the visitors from their locality only. Amongst the Hindu pilgrimage spots in Bihar, Gaya and Rajgir are very famous in India.

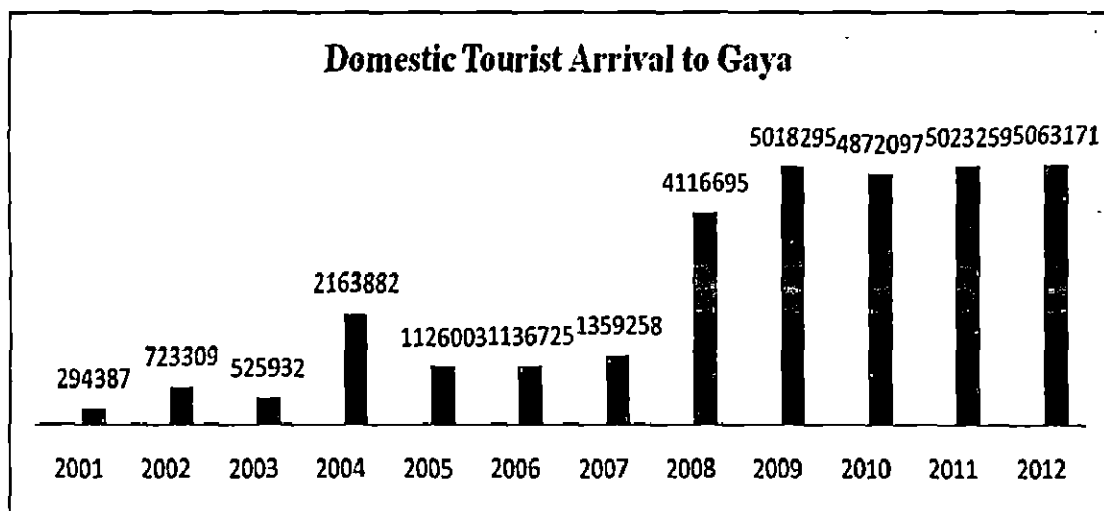
3.5.1 Gaya: It is one of the districts of Bihar and situated on the bank of river Falgu. Its historic significance derives entirely from its role as one of the most important Hindu shrines in India (Schellinger and Salkin, 1997). It is most important Hindu pilgrimage centre in Bihar attracting visitors from different parts of the country for offering 'Pinda' to the souls of dead ancestors. Hindu pilgrims come to Gaya for performing Shraddha rites. The rites are performed for the souls of recently departed fathers(Asher, 2008). It is believed that the God Vishnu has given the site the power to absolve dying sinners of their misdeeds. The Vishnupad Temple is the most important Hindus shrines in Gaya. It was built in the eighteenth century by the queen of Indore, Mrs. AhilAya Bye(Ambusth, 1940; Schellinger and Salkin, 1997). It is dedicated to Lord Vishnu. The temple is located along the Falgu River and marked by a footprint of Lord Vishnu. The footprint is known as Dharmasila, incised into a block of basalt. The footprint consists of nine different symbols including Shankam, Chakram and Gadham, which were his weapons, believed to be on the heels of the lord. The temple is believed to be visited by legendary saints as Ramanujacharya,

Madhvacharya, Sankaradeva and Chaitanya Mahaprabhu . Rama along with Sita is also believed to have visited this place. Other temples in Gaya are Gadadhar Namdhari Vishnu temple, Gyasuri Devi Temple, Surya Dev temple, Parpitamaheshwar temple and Krishna Dwarka temple(Ambusth, 1940). The hill surrounding the Gaya is also considered sacred by Hindus. There are many temples on the hills. Of these hills Brahyoni hill is the highest. Its height is 450 ft. There is one cave in it and as per legend it is said that whosoever enters the cave will be freed from the cycle of rebirth. The other hills are called Ramsheela hill and Pretshila Hill. Pitrapaksha festival is held every year and lasts for a fortnight. On this occasion pilgrims from different parts of the country and from the other countries like Nepal and Sri Lanka visit Gaya to offer 'Pinddan' for salvation of their ancestors' souls.

Tourists Traffic in Gaya

Gaya is the most visited Hindu shrines in Bihar which is evident from the following diagram which exhibits the flow of domestic tourists to Gaya during the year 2001 to 2012.

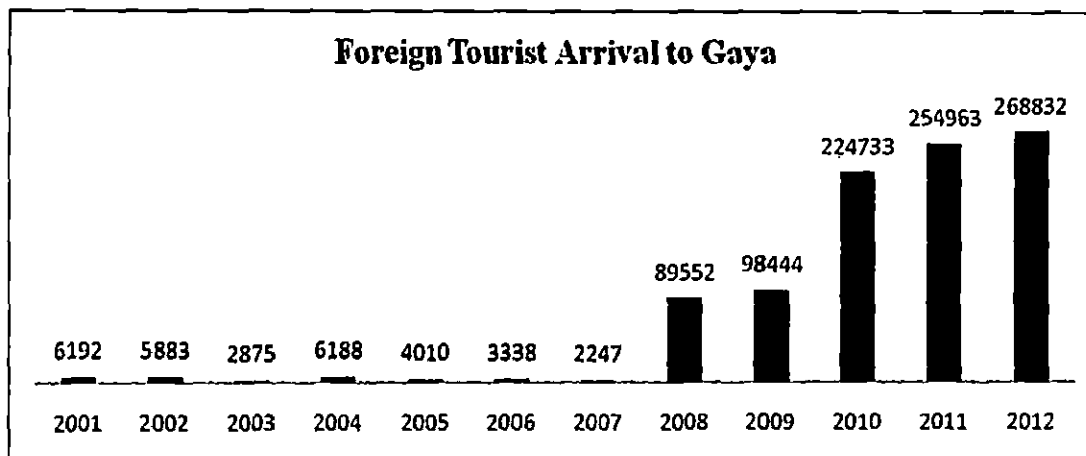
Figure 3.16: Domestic Tourist Arrival to Gaya(2001-2012)



Source: Directorate of Tourism, Patna (Bihar), 2012.

The above figure shows the flow of domestic tourist to Gaya during 2001 and 2012. The number of tourist has gone up considerably but the pattern is not consistent. Over the period 2001 to 2012, there has been around three fold increase in the tourist footfalls in Gaya. The sharp rise in tourist strength is prominent from 2008 onwards. The foreign tourist arrivals in Gaya are presented in the following diagram:

Figure 3.17: Foreign Tourist Arrivals to Gaya (2001-2012)



Source: Directorate of Tourism, Patna (Bihar), 2012.

The above figure shows that the flow of foreign tourist to Gaya was very low up to 2007. The foreign tourist arrival witnessed remarkable growth since 2007 and touched the limit of 268832 in the year 2012. The arrival was highest in 2012.

Accessibility: Gaya is well connected to Patna, Delhi, Kolkata, Mumbai and other cities of India by train. It is also well connected to Patna by road. Patna is about 100 km from Gaya. There is an international airport at Gaya.

Accommodation: Accommodation facilities of different levels are available for tourists. During the Pitrapaksha Fair, accommodation facilities are available for the pilgrims in the house of Panda, Dharamshala, hotels and in various schools where the arrangement for electricity supply, water supply lighting, and hygiene is provided by district administrations.

Amenities: There are large numbers of eating outlets, shops, ATMs etc. at Gaya. Bihar Tourism Department offers package tours for Gaya during the Pitrapaksha fair. Tourist information center is located at Gaya railway station.

3.5.2 Rajgir: Rajgir is a Hindu Pilgrimage center as well. Its name is mentioned in many ancient religious texts such as Ramayana, Mahabharata. It is mentioned in the Ramayana that Grivraja (modern Rajgir) was founded by Vasu the son of Brahama, the creator of the world(Khanna, 2003). The lord Krishna is also said to have visited Rajgir. Lord Rama is also said to have visited this place with his consort Sita and brother Laxman while they were on the way to Gaya to pray for his father. There are several kunds(pilgrimage spots) at Rajgir. These kunds are named after the name of Hindu pantheon such as: Brahma kund, Ganga-Yamuna Kund, Ganesh kund, Markandey Kund, Surya Kund, Chandrma Kund, Sita Kund, Ram-Laxman Kund,

Ahilya Kund, Gauri Kund and Vaitarni Kund and Makhdum Kund(also known as Shringi Rishi Kund). These kunds are of great religious importance and it is believed that bathing in the kunds in general and during the period of Malmas absolves the people from sins and offers moksha, peace and prosperity in life. Vsihnu-Laxmi temple is the main temple in kund area, and the other temples are Shiva temple, Jagdamba Devi temple, Hanuman temple and Sapt-rishi temple and others. The month long Malmas mela is held at Rajgir every three year. Malmas is an extra month in Hindi Calendar which comes after every three year. It is believed that during Malmas 33 crore deities reside at Rajgir and the same is mentioned in Vedas and Puranas. About one crore pilgrims visit during Malmas for taking a bath in Kund. Pilgrims visit also in large number during Sharawan i.e.during july-August of the year. Apart from this, the peak season of tourist arrival spans from October to March. Tapowan Kund is located 12 km away from Rajgir. There are four kunds in the name of four sons of Brahma and one temple of Mahadeo(Local Person, Personal Communication, December 17, 2012).

Accessibility: It is accessible by roadways and railway from Patna. It is also connected with New Delhi by the train, Sharamjeevi Express which plies daily from Rajgir to New Delhi.

Accommodation: Accommodation facilities are provided by Bihar Tourism Department, Religious trusts and Private Hotels. There is a Tourist information centre at Rajgir to provide the necessary information to the visitors. The prospective tourists may book their accommodation through Bihar State Tourism Development Corporation websites.

Amenities: The necessary tourist facilities are available at Rajgir.

3.5.3 Other Important Hindu Pilgrimage Places in Bihar

Apart from the above mentioned Hindu pilgrimage centers, there are many minor Hindu pilgrimage spot spreading across the state. These pilgrimage spots are of great religious importance but they draw pilgrims mainly from nearby area. They generally lack tourist facilities. These Hindu pilgrimage spots are:

Sitamarhi: It is one of the districts of Bihar. This place is believed to be the birthplace of Ram's consort Sita. The place where Sita is supposed to have come out from the bowels from the earth is Sitamarhi(Roy, 1988).There are many temples associated with Shiva, Ram and Sita within the periphery of 10 km of district

headquarter. These are Janaki Temple, Punaauradham, Shiva temple(Haleshwar Asthan) and others. Ramnavami, the birth anniversary of Ram is celebrated every year which lasts for a fortnight. A large number of local pilgrims visit on this occasion. No data is available with regard to arrival of pilgrims. Sitamarhi is located about 150 km from Patna. There is regular bus service for Sitamarhi from Patna, Muzaffarpur and other districts of Bihar. Visitors may also go by train to Muzaffarpur and from there they may take bus or private vehicle. Sitamarhi is connected with Delhi by train, Licchvi Express, which plies daily from Sitamarhi to Delhi. There are many hotels at Sitamarhi for night stay. Prospective visitors may also arrange their journey through Bihar State Tourism Development Corporation websites.

Harihar Nath Temple: The temple is located at Sonpur in Saran district of Bihar and is only 35 km from Patna. Sonpur is considered a very holy place from mythological point of view. It is believed that at this very place liberation of a mighty elephant from the jaws of alligator took place by the grace of Vishnu (Majumdar, 1974). The origin of Shiva temple known as Harihar Nath temple is shrouded in mystery. Besides Harihar Nath temple, there are also other temples such as Kali Sthan and Panch Deveta temple. Lakhs of pilgrims come to take a bath on the occasion of Kartik Purnima. On this occasion, famous Sonpur mela is also held every year and goes for a month. The Sonpur mela is famous for cattle. On this occasion lakhs of domestic tourists and hundreds of foreign tourists visit this Pilgrimage spot (Roy, 1988). Visitors may reach there either through Patna or directly to Sonpur by train. It is well connected through road and there is regular service of bus and auto from Patna. BSTDC arranges for accommodation service on the occasion of Sonpur fair. Visitors may also stay at Patna and Hajipur where a number of hotels are available.

Sultanganj: It is located in Bhagalpur district of Bihar. This place is famous for Shiva temple **Ajgaibinath**. Legends asserts that lord Shiva was given his bow, known as Ajgav, at this place and therefore this temple came to be known as Ajgaibinath. Besides, this place is also of historical and archeological importance because numerous ancient relics like Stupa, seals, coins, images and terracotta have been found in Sultanganj. A bronze image of Buddha was discovered in Sultanganj which is now kept in Birmingham Museum (Roy, 1988). This temple is visited by a large number of Hindu pilgrims every year.

Girija Devi Temple: It is located at Phulher village in Madhubani district of Bihar and associated with the Ram and Sita. According to legend, Ram and Sita met each

other for the first time in the vicinity of this temple while they were plucking the flowers to offer to Goddess Girija Devi. Sita used to come to the temple daily to offer prayer in this temple. The goddess Girija is the main deity of the temple. The image of goddess is 2 feet high and made of black stone. There are also images of Janaki, Ganeshji, Kaliji, Durgaji, Vishnu, and lord Shiva in this temple. Adjacent to the temple, there is a tank wherein Sita used to take a bath before prayer. Hundred of visitors visit the temple daily which turns into thousands during the month of Phalgun. Pilgrims from Nepal also visit this pilgrimage spot (Roy, 1988).

Mundeshwari Temple: It is located in Kaimur District of Bihar. This temple stands on the 600 feet high hill and represents the earliest specimen of Nagar type of Temple architecture in Bihar. The shape of this temple is octagon which is rare of its type. There is only one other example of this shape which is Shankaracharya temple in Srinagar. The main deity of the temple is goddess Mundeshwari. The Goddess Mundeshwari is a female deity having many hands and riding on buffalo. Mundeshwari temple is an oldest temple in Bihar. There is some erotic figure in the temple (Roy, 1988). This temple is very popular among locals and attracts pilgrims from nearby area. There is no data available regarding the number of visitors to this temple.

Singheshwar Asthan: This Hindu pilgrimage spot is located in Madhepura District of Bihar. This is famous for an ancient Shiva temple. This temple is visited by local pilgrims from the District and adjoining districts. According to the legend, the Putrayeshti Yagna for King Dasharath was performed at this place by Srunga Rishi. Consequently King Dasharath was blessed with four sons. This legend is asserted by the regular visit of a large number of barren women for offering puja here. A month-long fair is held on the occasion of "Shivaratri" every year. According to tourist statistics of Bihar government more than one lakh pilgrims visit this temple annually. BSTDC runs a hotel 'Singheswar Sthan' to cater the need of visitors.

Sun Temple (Nalanda): This temple is one km north to Ruins of Nalanda University. Pilgrims visit the temple to worship sun god. They come with different motivations such as to get cured of physical ailments particularly skin diseases and to get blessed with the child. On every Sunday thousands of Pilgrims visit the temple and in the month of kartik and Chaitra (a month of Hindi Calendar) the number of devotees turns into lakhs (Priest, Personal Communication, December 18, 2012).

The above mentioned Hindu pilgrimage spots are not the exhaustive list of the

Hindu pilgrimage spots of Bihar. Rather these are those which are historically important and religiously more famous. Besides, there are also hundred of local pilgrimage spots like Sheetala Devi temple, Bari and Choti Patan Devi, Hanuman Mandir in Patna, Sun temple(Aurangabad), Revelganj(Saran) and in other districts of Bihar. These local pilgrimage spots are the centre of day to day religious activities and provide source of income for locals in many ways.

3.6 Sufi Pilgrimage Places in Bihar

The advent of Sufism in Bihar dates back to 13th century when Muslim colonization started in Bihar. As the Sufism is categorized in orders, hence there is no unanimity about its number. There are many orders of Sufism in India out of which some are very popular. These are Chisti, Qadaria, Suharwardi and Naqshabandi. The Sufi saints of Bihar belonged to different orders like Chisti ,Suharwardia, Qadaria, Naqshbandi. But most important Sufi order of Bihar is Firdausia order represented by Sharfuddin Yahya Maneri. It is the sub section of Suharwardi order. The adherents of Firdausia Silsilah, the Sufi order, are spread over Pakistan, Bangladesh, England, and USA in addition to those in Bihar and west Bengal(Paul Jackson, 2007). In Bihar the Qadri order was represented by Syed Muhammad of Amjharsharif (Aurangabad), Bihar.

The development of Sufism in Bihar led to the establishment of 'khanqahs' by eminent Sufi saints. Khanqah is a residential complex which usually houses several buildings and contains tombs of Sufis, mosque, and educational centers along with sacred relics. The khanqah caters to the social and spiritual need of the society. Besides, preserving and promoting the Islamic culture it also aims at spreading equity, peace, brotherhood and harmony in the society. The people visit the Khanqah for seeking solution of different social problems. These places are visited by all without any discrimination of caste, creed and religion. These holy places attract the people with a host of motivations. People visit shrines of Muslim tombs to offer Fateha, to ask for help, to give thank and to solve their mundane problems. The Muslim shrines witness regular flow of devotees throughout the year and it turns into crowd during special event such as 'URS' ceremony. The cultural landscape of Bihar is dotted with the shrines and Khanqahs affiliated to different Sufi orders. Out of these some are very popular and revered and visited by a large number of people. Here the study highlights major Sufi Pilgrimage centers of Bihar.

3.6.1 Manersharif: Manersharif is the most important and oldest centre of Sufism in Bihar. There are tombs of two famous Sufi saints and khanqah at Manersharif. The one is of Hazrat Makhdum Shah Daulat Maneri(RA) whereas the other one is of Sheikh Yahiya Maneri . Sheikh Yahiya Maneri was the father of Sharfuddin Maneri. The tomb of Yahiya Maneri and Shah Daulat are locally known as Bari Dargah and Choti Dargah respectively. There is a mosque in the compound of Bari Dargah. The tomb of Yahiya Maneri was visited by first Mughal emperor Babur and king of Lodi dynasty, Sultan Sikandar Lodi(Paul Jackson,2003). The Khanqah contains many sacred spots and sacred articles. The sacred spots of Khanqah are the birth place of Makhdum Sharfuddin Yahiya Maneri(RA), the spot where his mother used to offer prayer and the spot where Makhdum Yahiya Maneri(RA) appeared before his mother from the Bihiya(where he was meditating and wandering). Bihiya is a place in Ara district of Bihar

An imposing mausoleum contains the tomb of Hazrat Makhdum Shah Daulat Maneri(RA). Four minarets stand at the four corners of the mausoleum. The verses of Quran are inscribed on the walls of mausoleum. There is a mosque in the Dargah compound. This mausoleum is the finest example of Mughal architecture not only in Bihar but also in the entire eastern region of India. The mausoleum was made up of Chunar sandstone and resembles to the Jahangiri Mahal in Agra fort, Agra. The then governor of Bihar Ibrahim khan got this mausoleum built in first quarter of 17th century. It was the first tomb in Bihar to be enlisted in the archeological survey of India report, 1931. The Urs is celebrated for three days on 10th, 11th and 12th of Shaban(a month of Islamic Calendar) at Bari Dargah and on 14th of Zeeqada(a month of Islamic Calendar) at Chhoti Dargah.

Accessibility: Manersharif is located about 32 km west of Patna along the Patna-Ara highway in Patna district. There is no direct transportation service available. The visitors go there by hiring the passenger vehicle from Patna or they may arrange their trip through BSTDC.

Accommodation: At present there is no facility for night stay. The tourist dackbunglaw is under construction. Visitors may stay at Patna where many hotels are available. On the occasion of annual Urs, lodging and food services are provided in Khanqah.

Amenities: There is one tourist cafeteria of BSTDC where the visitors may have refreshment or lunch. There are also many Dhabas and sweet shops at Manersharif.

The visitors may acquire information about the site by going through the inscribed plate or by asking the Khadim of Dargahs. The other tourist amenities are not adequate.

3.6.2 Phulwarisharif: This pilgrimage spot is associated with prominent Sufi saint Hazrat Pir Mujibullah Qadiri. He established the Khanqah in the 18th century known as Khanqah Mujibia, also known as Bari Khanqah. It has been the centre of Islamic culture and contributed in the socio-cultural development of the society. It commands and controls the religious and social affairs of Muslims in Bihar, Jharkhand and Odisha. The Khanqah contains a centre of education i.e, Madarsa Dar-ul- Ulum Mujibia and a grand mosque and tomb of Hazrat Pir Mujibullah Qadiri.. The people of different faith visit this pilgrimage spot for Zyarat of the Dargah sharif. People also come to meet Sajjadanasheen of Khanqah and share their mundane problems and seek their solution from him. People are allowed to meet Sajjadanasheen in his Huzra only on appointed time. The Urs is celebrated every year on 12th of Rabiul-awwal(a month of Islamic Calendar). The sacred hair of the beard (Mue-Mubarak) of Prophet Hazarat Muhammad (PBUH) is displayed for public viewing on 11th of every Islamic month and on the occasion of Urs. Data regarding the arrival of visitors is not available. According to one official of Khanqah about one and half lakh visitors attend the Urs ceremony every year and every month hundreds of devotees visit for the Zyarat of Mue-Mubarka on this particular day. There are many tombs of Sufi saints in Phulwari Sharif like the tomb of Minhazuddin Rasti and Bibi Jamal, the lady Sufi saint. But there is lack of historical evidences of these tombs as mentioned by Paul Jackson(2003). The Urs is held on 28th of Zilhijja(a month of Islamic Calendar) at the Dargha of Minhazuddin Rasti(RA) and a large gathering occurs on this occasion.

Accessibility: This Sufi pilgrimage spot is located in patna and is only seven km away from Patna Railway Station. Patna is well connected by road and rail and Phulwarisharif is easily approachable from anywhere in Patna by Auto and Rickshaw.

Accommodation: There is guesthouse in Khanqah for night stay. There is also good number of hotels available in Patna.

Amenities: The tourist amenities are not adequate at these Sufi pilgrimage sites.

3.6.3 The Khanqah Emadia Qalandaria: The Sufi centre is located in the Patna city. The Khanqah Emadia Qalndaria was established by Hazrat Syed Khwaja Emaduddin Qalandar alias Mian Sahab (RA). He was one of the greatest Sufi saints of Bihar. His tomb lies inside the khanqah. Hazrat Khwaja Emaduddin Qalandar was

the disciple or Murid of Hazrat Fazil Qalandar of Sadhor, Haryana. Hazrat Pir Mujeebullah Qadri Rahmatullah Alaih was the first disciple of Hazrat Khwaja Emaduddin Qalandar. Every year Urs is held at Khanqah Emadia. There is no record available regarding the arrival of visitors. According to Sajjadanasheen, thousands of Visitors from India as well as from different countries like, Nepal, Sri Lanka, Bangladesh, Saudi Arab and NRI from America, Canada and Austria visit this Sufi centre throughout the year. Urs is celebrated at this sufi centre on 24th and 25th of Muharram(a month of Islamic Calendar) and on 1st -12th Rabiul-awwal(a month of Islamic Calendar). Different cultural programmes are organized on the occasion of Urs.

3.6.4 Mittan Ghat: This 18th century Sufi centre is located in Patna city. This place is named after mullah Mitan. He was contemporary of Mughal emperor Aurangzeb and the teacher of prince Azimusshan(grandson of Aurangzeb). Mittan Ghat is the site of two Dargahs and a Khanqah. The khanqah contains the tomb of Shah Munim Pak, Madarsa Jamia Munimia and a library. The library has 26000 printed books, 1000 manuscripts on Sufism, comparative studies of religion and society in Urdu, Hindi, English, Arabic and Persian language. He was the great Sufi saint of Abul-ulai school of Sufism. He was the disciple of Maulana Shah Farhad in Delhi his Murids are spread over Bangladesh, Myanmar, Sri Lanka and Pakistan. The second Dargah of Mittan Ghat contains the tomb of Shah Rukh-I-Alauddin Ishq. Besides, there are many tombs of Sufi saints in close locality (Paul Jackson, 2003). There is a double-storey mosque in Khanqah built by Mugal prince Azim. This mosque has distinction of being only double-storey mosque of Mughal period in Bihar. There is no data available regarding the arrival of visitors but according to Sajjadanasheen of this Khanqah throughout the year thousand of devotees visit this Khanqah from different countries of Indian subcontinent to pay the homage and tribute to the Sufi. He further said that everyday 2-3 hundred visitors visit this Sufi center and 75 per cent of visitors from India are non-Muslim. Every year Urs celebration is held on 11th and 12th of Rajab(a month of Islamic Calendar). Hazrat Munimpak National Research Centre for Sufism and Comparative Religion is going to be established. All the proceedings have been completed and fund has been allocated. It will be the first institution in the world on Sufism and Comparative Studies of Religion. The institution will be perhaps inaugurated in 2013.

Accessibility: These Sufi pilgrimage sites in Patna are well connected by rail, road and air. As far as local transportation is concerned this place is accessible by auto Rickshaw and other vehicles from railway Station, bus stand and airport.

Accommodation: Accommodation is available for limited number of visitors in Khanqah. Besides, there are a number of hotels available in Patna. Two guest houses were under construction one each for ladies and gents at Khanqah Emadia.

Amenities: The tourist amenities are not adequate at these Sufi pilgrimage sites.

3.6.5 Bihar Sharif: It is the districts headquarter of Nalanda district. It has also been the centers of Sufi saints in 14th century and the culture of Sufism persists till today. Here, the tomb of many prominent Muslim Sufi saints (Makhdum Sharfuddin Yahya Maneri, Pir Badruddin Badar Alam Zahidi, Hazrat Makhdum Sultan Ahmad Charamposh and others) are located. The place where the tombs of Sharfuddin Maneri and his mother are located is known as locally Bari Dargah. The annual Urs is celebrated every year on the 5th of Shawal(a month of Islamic Calendar). On this occasion a big fair is held for two weeks. Pilgrims and tourists from Bihar, outside Bihar and from the other countries visit on this occasion. There is a khanqah, known as Khanqah Muazzam, half km away from Bari Dargah. The tomb of Pir Badruddin Badar Alam Zahidi is locally known as Chhoti Dargah. Urs is held at Chhoti Dargah on 25th of Rajab (a month of Islamic Calendar). Data is not available regarding the arrival of visitors. According to members of Khanqah hundreds of people visit daily and on the occasion of Urs more than one Lakh people visit.

Accessibility: Bihar Sharif is well connected by road to Patna and other towns.

Accommodation: Accommodation is available in Khanqah for visitors. There are a number of hotels available in Bihar Sharif.

Amenities: The tourist amenities are not good.

3.6.6 Makhdoom Kund, Rajgir: This Sufi pilgrimage spot is located in Rajgir. This place is associated with Sharfuddin Yahya Maneri, the great Sufi saint of Bihar. There are two spots and a warm kund. The first spot is a cave where Maneri(RA) used to live and the second spot is at the top of hill where he used to offer prayer. Both spots are worth visiting. The second spot is also marked by blood stain. Now this place has turned into tourist spot where people visit to take bath in the kund. There is a separate bathing arrangement for male and female.

Accessibility: It is well connected by road to different cities in Bihar.

Accommodation: The facility for night stay and catering is available at Kund complex. There are also several hotels and tourist bungalows of BSTDC where visitors may stay.

Amenities: There are many shops of religious articles (flowers, sweets, agarbatti etc), tea stall and restaurants at the entrance of Makhdum kund catering the need of visitors.

Besides the above mentioned Sufi pilgrimage centers there are a large number of dargahs of Sufi saints and khanqahs of the different Sufi orders in Bihar. These draw visitors from nearby areas. The Urs are celebrated with much enthusiasm; fair is held and thus provides economic opportunities to the locals. Some of the Dargahs spread across Bihar are Tomb of Mulla Muhammad Said Pir Pahar (Munger District), Hazrat Jandaha, Serukahi (Vaishali District), Kanti, Data Kambal Sah Pakki Sarai (Muzaffarpur District), Goraul Sharif (Sitamarhi District), Saran Khas (Saran District), Hasanpura (Siwan District), Lakri Dargah (Gopalganj District) Masurhi (Bhojpur District), Kako (Jehanabad District), Siris (Aurangabad District), Tomb of Chandan Shahid (Rohtas District) etc.

The foregoing discussion enlightens about Bihar and its pilgrimage spots associated with Buddhism, Jainism, Hinduism, Sikhism and Sufism. It also highlights the importance of the pilgrimage spots from historical and religious perspectives. The tourist facility available at major pilgrimage destination has been mentioned and the arrival of foreign and domestic tourists at various tourist places in Bihar has also been presented in diagrammatic and descriptive form. The detailed discussion and description helps in understanding the importance of pilgrimage spots and offers guidance to prospective visitors about the location, accessibility and facilities for stay at the major pilgrimage destinations in Bihar. The next chapter is devoted to focus on management of pilgrimage tourism in Bihar.

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Chapter- 4

**MANAGEMENT OF PILGRIMAGE TOURISM IN
BIHAR**

MANAGEMENT OF PILGRIMAGE TOURISM IN BIHAR

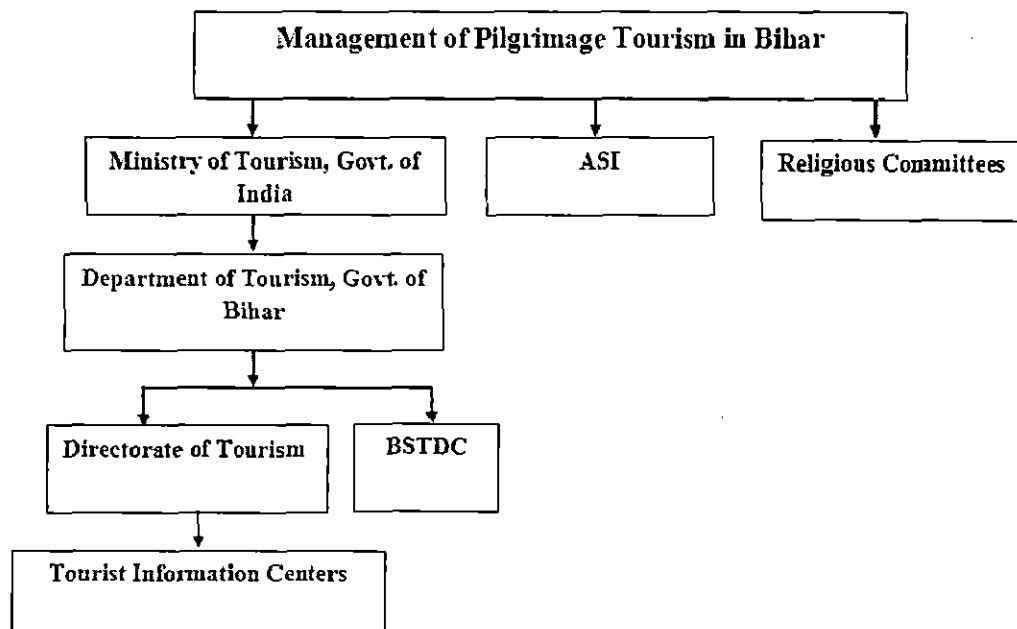
The multi-religious pilgrimage attraction of Bihar has been discussed in the previous chapter. Bihar is distinguished to have multi-religious pilgrimage sites of national and international appeal. People from different parts of India and world visit the places of religious significance in Bihar. Over the past many years tourism has experienced continued growth in Bihar. The number of tourists' visits both foreign and domestic has witnessed remarkable growth from 2001 to 2012. The arrival of tourists to an area has direct economic benefits for the local population (Vukonic, 2002). The economic importance of tourism is widely acknowledged world over. Tourism creates an opportunity for the socio-economic development of the destinations. Taking into account the continuing expansion of tourism industry in Bihar it becomes important to develop strategy to create more valuable tourism products and services for actual or potential tourists. Management of pilgrimage tourism is concerned with the different affairs of the tourists and tourism destinations, making available required services and facilities for the tourists such as transportation, accommodation, entertainment, cleanliness, wayside amenities etc. The experience of the tourists at any destination is affected by a range of public services, private products and community interactions and hospitality. It is vital that the various components of visitors stay are managed and coordinated to maximize customer value throughout the visit. Effective destination management depends on many aspects working together in unity and allows destinations to maximize tourism values for the visitors while ensuring local benefits and sustainability (UNWTO, 2007). The tourism industry is multi-tiered, from those responsible for promotion to those who serve the tourist directly (Pederson, 2002). There are national, regional and local government organizations, non-governmental organizations (NGOs), charities, pressure groups and other organizations concerned with the religious site, which represent the interests of local people, the religious establishment, planners at regional and national levels etc.(Shackley, 2008). The tourism industry is a composite of several service providers. These service providers are generally in the private sector. The private sector plays vital role in the provision of tourist services and facilities at tourist destinations. In addition, Public sector institutions such as the national or state departments of tourism are involved in the planning, development and management of tourism (NTP, 2002).

The participation of different private and public agencies makes tourism industry a complex phenomenon requiring a strong cooperation and coordination for it to be developed and expanded in tune with overall national development objectives (NTP, 2002). An attractive, well-functioning and highly competitive destination does not exist by chance. It requires a well planned environment within which the appropriate forms of tourism development are encouraged and facilitated (Ritchie and Crouch, 2003). The approach of tourism development in our country is government-led, private sector driven and community welfare oriented. The government provides a legislative framework to regulate tourism trade and industry, ensure safety and security of the tourists and create basic infrastructure for tourism. The development and management strategies are formulated in such a way that they conform to the principles of sustainable development of tourism. The foremost objective of tourism development and policy is to provide competitive tourism goods and services which meet tourists' demands and needs in order to attract tourist and increase tourism receipts (Ritchie and Crouch, 2003). The tourism policy of India incorporates seven key areas for the development of tourism. These key areas are: Swagat(welcome), Soochna(information), Suvidha(facilitation), Suraksha(safety), Sahyog(cooperation), Samrachna(infrastructure), and Safai(cleanliness) (NTP, 2002).

This chapter entitled "Management of Pilgrimage Tourism in Bihar" sheds light on the role of various stakeholders involved in the management of pilgrimage tourism. The concerned stakeholders are Ministry of Tourism at the centre and the Department of Tourism at state respectively, Archeological Survey of India, and religious trusts/committees. It also focuses on management set up of various religious boards and committees managing the pilgrimages tourism sites of Bihar. The information for this chapter has been extracted from official Web Pages, spots surveys, observations of researcher, interviews and discussion with officials of the department of tourism and members and employees of religious boards and committees. The management of tourism is a complex task which is undertaken at different levels in India such as at the central level, state levels, district level and at the municipalities level. The local authority is responsible for managing or overseeing the appropriate provision of services and facilities at the pilgrimage destinations which are used by both residents and tourists. In the case of pilgrimage tourism, religious board/committees are dominant stakeholders in the management of religious sites. The effectiveness of the management and marketing of a religious site is related

to the type and size of the religious traditions represented. Many religious sites have rigidly hierarchical, clerically dominated management structure, and such structures are largely unaffected by modern management trends, whereas very few religious sites are competent professional organizations with proper accounting systems and business plans (Shackley, 2008). In India, religious actor drives religious tourism industry by providing religious services, accommodation and transport option in pilgrimage sites. The quasi-religious entrepreneurs enjoy exemptions from the state with regard to revenue generation and abstain from civic responsibilities (Shinde, 2012). The central government along with the state governments plays vital role in the development and promotion of tourism. The state government is primarily entrusted with the development and promotion of tourism. The Ministry of Tourism (GOI) involves in strategic decision making for facilitating the growth and development of tourism in the country. The pilgrimage tourism of Bihar is governed both by the Union Ministry of Tourism and the State Tourism Department. Following figure presents the outline of the management of pilgrimage tourism in Bihar.

Figure 4.1: Management of Pilgrimage Tourism in Bihar



Source: Researcher's Sketch

4.1 Management by Central Government

At the centre there is a Ministry of Tourism to formulate the national policies and programs for the development and promotion of tourism. Planning Commission

of India constitutes working group on tourism for every five year under the chairmanship of Secretary, Ministry of Tourism. The working group comprises a group of experts representing stakeholders involved in tourism industry directly or indirectly. The working group reviews the performance of the tourism sector with reference to the strategy and objectives of the preceding five-year-plan and suggests a plan for the promotion and development of tourism in the next five-year-plan. The other organization which looks after the management of tourist places of historical and archeological significance is the Archeological Survey of India.

4.1.1 Ministry of Tourism, Government of India

The Ministry of Tourism is entrusted with the task of development and promotion of variegated tourism products of India. It promotes tourism products of India in the country and overseas. The Ministry with the consultations of the respective states and other stakeholders in the tourism sector formulate the policies for tourism development. It allocates funds for the development of tourism infrastructure across the country and promotion of Indian tourism products. The Ministry is headed by the Cabinet Minister. There is a Minister of State for tourism to assist the Cabinet Minister. The executive chief of the Ministry is Secretary, who is also the ex-officio Director General of tourism. The Directorate of Tourism has 20 field offices in the country and 14 overseas offices to promote the tourism.

The Ministry of Tourism holds prioritization meeting with the State government before the beginning of the financial year to identify tourism projects for central financial assistance in the coming financial year. The emphasis is given to the projects involving construction and upkeep of wayside amenities along highways/roads leading to tourist destinations, cleanliness at tourism sites, etc. The Ministry of Tourism extends central financial assistance to the state government for identified tourism projects for the improvement of existing tourism products and also for developing new one. The Ministry provides Rs. 5 crore for the development of destination and Rs. 8 crore for circuit. The Ministry has also launched a scheme for the development of nationally and internationally important destinations and circuits through mega projects. So far 54 mega projects have been identified by the Ministry of Tourism for the development. Out of 54 mega projects identified, only one mega projects of Bihar finds its name in the list. The lone mega project of Bihar is Bodh-Gaya-Nalanda –Rajgir circuit. This mega project was identified in the year 2006-07 and subsequently Rs.1922.42 lakh was sanctioned. The ministry extends 100 percent

financial assistance under this scheme. The mega projects are judicious mix of culture, heritage, spiritual and ecotourism in order to give tourists a holistic perspective (MoT, Annual Report, 2012-13). Majority of tourism projects in Bihar sanctioned by the Ministry happens to be pilgrimage/religious sites. The ministry of tourism allocates funds for the development of pilgrimage spots of Bihar in every financial year. The allocation of funds by the Ministry of Tourism during the period of 2007-08 to 2011-12 is given in the table below

Table 4.1 Central Government Allocation for Development of Pilgrimage Tourism Under the Scheme of Product Infrastructure Development for Destination and Circuit (2007-08 to 2011-12)

(Rs. in Lakhs)

S. No.	Project Name	Amount Sanctioned				
		2007-08	2008-09	2009-10	2010-11	2011-12
1.	Construction of Huen Tsang Gram, Nav Nalanda	408.930	-	-	-	-
2.	Development of tourist Spot around Vishnupad Temple and Pilgrim Centre in Gaya	321.810	-	-	-	-
3.	Development Of Revelganj in Chapra	464.010	-	-	-	-
Total		1194.750				
4.	Development Of Kolhua in Vaishali(Now in Muzaffarpur)	-	388.970	-	-	-
5.	Development of Tourism Infrastructure at Sujata Kuti, Bakror, Bodh-Gaya	-	158.400	-	-	-
6.	River Front Development and Beautification Work at Sonpur	-	297.660	-	-	-
7.	Development of Infrastructure at Pragbodhi (Dungeshwari) Hills, Bodh-Gaya as Tourist Destination	-	156.500	-	-	-
8.	Development of Antichak at Vikramshila, Bhagalpur	-	173.710	-	-	-
9.	Development of Tourism Infrastructure at Ular Sun	-	113.440	-	-	-

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	Temple at Patna					
10.	Development of Niranjana River Front and Parikarma Path From Mahabodhi Temple To Pragbodhi, Bodh-Gaya	-	500.000	-	-	-
11.	Development of Tourism Infrastructure at Bhaluni-Dham Temple at Rohtas	-	106.630	-	-	-
12.	Development of Laurya Nandagrah, Areraj and Rampurwa as a Tourism Destination	-	134.870	-	-	-
Total			2030.180			
13.	Development of Ganga Ghats at Patna as Tourist Destination	-	-	500.000	-	-
14.	Development of Areraj and Rampurwa as a Tourist Destination	-	-	139.520	-	-
15.	Centrally finance assistance for Creative Art Work at Open Theatre and Artisan Workshop at Nav Nalnada Vihar, Nalnada	-	-	59.159	-	-
Total			698.670			
16.	Development of Tourism Infrastructure at (A) Khanquah Mujeebia, Phulwari Sharif Patna (B) Khanquah Munimia, Patna (C) Darhgah Hazrat Maqдум Jahan Bihar Sharif Under Development of Sufi Circuit in Bihar	-	-	-	360.06	-
Total			360.060		NIL	

Source: <http://www.intratourism.nic.in/scripts/reports/printReport.htm> accessed on 03/07/2012

The above table shows the allocation of funds by Ministry of Tourism to develop pilgrimage sites in Bihar during the period of 2007-08 to 2011-12. It will be observed from the above table that Ministry of Tourism is investing a handsome

amount of fund for the development of pilgrimage sites of different religions. For the development of Sufi circuits the central government has allocated about 360 lakh for three Dargahs in Bihar in the year 2010-2011. In the year 2008-09, 158.4 lakh was allocated for the development of tourist infrastructure at Sujata Garh(Bodhgaya)but no sign of development was visible there during the period of survey for this study. The same condition was observed in the case of the Ganga Ghats in Patna.

4.1.1.1 India Tourism Development Corporation (ITDC)

India Tourism Development Corporation is the public sector undertaking under the Ministry of Tourism. ITDC provides tourist services and facilities at the tourism destinations throughout the country. It is also responsible for the development of tourist infrastructure and promotion of tourism in the country. Its services include accommodation facilities at different destinations in India, Catering, Transport, in-house Travel Agency, Duty Free Shopping at selected airports, Entertainment and Publicity etc. It operates one hotel, the hotel Patliputra Ashok, at Patna and provides travel facilities such as Airline Counters, Ashok Travels & Tours, Bank, Tourist Information Centre etc. to the tourists for visiting the different pilgrimage destinations in Bihar. As Patna is the gateway to many pilgrimage destinations in Bihar the services of hotel Patliputra Ashok can be availed by the visitors on their way to the pilgrimage to Rajgir, Gaya, Bodhgaya and Vaishali. The hotel is located only 6 kms from Patna Airport, and 2.5 kms from Patna Railway Station.

4.1.2 Archeological Survey of India

The Archaeological Survey of India (ASI) is the attached office of Ministry of Culture, Government of India. It is the premier organization for the archeological researches and protection of cultural heritage of India. The ASI is concerned with the preservation and maintenance of archeological and historical monuments. The entire country is divided into 24 circles. Patna circle is one among them. The jurisdiction of Patna Circle of ASI extends to the whole of Bihar and fourteen districts of eastern Uttar Pradesh. In addition to its main task of excavations and exploration of archeological sites, it also involves in conservation and day-to-day maintenance of protected monuments. It manages museums at major pilgrimage destinations in Bihar. It provides basic amenities at the monuments for tourists at major archeological sites in Bihar. It creates public awareness by organizing programmes on various occasions like World Heritage Day on 18th April, World Heritage Week from November 17 to 25, and other important occasions. Majority of the places in Bihar under ASI bear the

mark of religious characteristics. The following are the lists of sacred monuments of Bihar preserved by Archaeological Survey of India (ASI)

Table 4.2: List of Monuments of Bihar Preserved By Archeological Survey of India

S.No.	Monuments	Location
1.	Ancient site of Vikramasila Monastery	Antichak, Bhagalpur
2.	Rock Temple	Golgong Bhagalpur
3.	Patalpuri cave and land adjoining Bateshwar cave on the Patharghata hill	Madhorampur, Bhagalpur
4.	Vedic burial mounds	Marhia and Pakri, WestChamparan
5.	Buddhist Stupa	Tajpur Deur, EastChamparan
6.	Asoka column known as Laur pillar	Lauriya Areraj, EastChamparan
7.	Asoka column	LauriyaNandangarh WestChamparan
8.	Vedic burial mounds	LauriyaNandangarh WestChamparan
9.	Ashoka column	Rampurwa WestChamparan
10.	Sculptures of various Hindu deities and a colossal statute of Buddha.	Kurisarai,Gaya
11.	The area generally known as 'Garh'	Kurkihar,Gaya
12.	Site of Ancient Buddhistic image and other images and sculptures.	Guneri, Gya
13.	Siva temple	Konch,Gaya
14.	Ancient Stupa and other remains locally known as Sujata garh	Bakraur, Gaya
15.	Ancient Buddhistic image and sculptures	Ghejan, Jehanabad

	collected underneath a shed	
16.	Gopi Cave, Karan Chaupar Cave, Lomas Rishi Cave, Sudama Cave, Vadathika Cave, Vapiyaka Cave, Visva Jhopa Cave	Barabar and Nagarjuni hills Jehanabad
17.	Asokan Column	Kolhua, Muzaffarpur
18.	Tomb of Malik Ibrahim Bayu	Bihar Sharif, Nalanda
19.	All mounds, structures and buildings enclosed in the acquired area	Nalanda, Nalanda
20.	Statue of Buddha	Jagdishpur, Nalanda
21.	The mound or stupa known as “Chhoti Paharai”	Chhoti Pahari, Patna
21.	Supposed site of the Palace of Asoka	Kumrahar, Patna
23.	Mounds known as the five stupas or “Panch Pahari”	Paharidih, Patna
24.	a. Ablution Tank, b. Mir Ashraf’s Jama Mosque c. Pucca well	Patna City, Patna
25.	Tomb of Shah Makhadum Daulat Maneri and Ibrahim Khan and Tank	Manersharif, Patna
26.	Temple of Mundeswari Devi	Paura, Kaimur
27.	Jami mosque	Hajipur, Vaishali
28.	Relic Stupa	Harpur Basant(Vaishali)
29.	Kanhaiya Ji ka Mandir	Bandar jhula, Kishanganj

Source: http://asi.nic.in/asi_monu_alphalist_bihar.asp accessed on 18 July 2012

The above table shows the monuments and sites of religious as well as archeological, historical and architectural importance spread across the state. These monuments in Bihar are preserved by ASI. The maintenance of these monuments is taken care by the ASI. Although they have been declared protected but the ground situations is totally different. These monuments are left unattended hence they are facing the wrath of natural and human forces. The researcher during his site survey

found few protected sites in pathetic condition. There were absence of any security guard in uniform and on enquiry it has been found that one local has been deployed to look after but he performs his duty informally and casually. At few places the protected sites are identifiable only by the notice board of ASI. The enlistment of the monuments itself strongly indicates the archeological, historical and religious importance of the respective sites. Although the ASI is entrusted with the task of preserving, maintaining and establishing tourist facilities at the sites but the situation at many sites were found to be contradictory. These sites are in dire need of better management including creating basic tourist facilities and spreading awareness about them.

4.2 Management of Pilgrimage Tourism by Bihar Government


At the state level, Department of Tourism is primarily entrusted with the development and promotion of pilgrimage places of the state. The Department of Tourism coordinates with the other departments for ensuring the provision of tourist infrastructure and tourist facilities at various pilgrimage destinations in the state. Besides, religious trusts/committees play vital role in the management of pilgrimage sites in the state. They deal with the different aspects of management of the religious places and monuments. Here, it is considered appropriate to discuss the role and responsibilities of different organizations in the context of management of pilgrimage Tourism.

4.2.1 Department of Tourism (Government of Bihar)

The department of tourism formulates and implements the policy for the development and promotion of tourism. It is headed by the Tourism Minister. Department of Tourism comprises planning section, account section and establishment section. The Planning section is entrusted with the task of identifying sites of tourist importance and making plans for its development and beautification. The planning section sanctions funds after obtaining due approval from the competent authority. Account section maintains account of the funds earmarked annually to the department under the heads of the state plan expenditure and non-plan expenditure. Establishment section looks after the interests of the employees and officers working in the department along with their salaries, promotions, increments, leave travel, allowances etc.

The Directorate of Tourism is an offshoot of department of tourism. It is headed by a Director. Directorate of Tourism is the main developmental, promotional and regulatory arm of the department. Its prime objectives are to promote and publicize the tourism products of the state across the national and international platforms to bring them at the world tourism map. Directorate of Tourism comprises publicity section, travel trade section, tourism statistics division. Publicity section looks after the advertisement and promotion of tourism products of Bihar. The pilgrimage sites, religious events and its unique features are advertised through leading newspapers and different magazines of national and international repute after taking due approval from the higher authority. The directorate of tourism appoints event management companies to organize the cultural events. This section publishes publicity materials on tourism attractions such as brochures, CDs, handouts, leaflets etc. In addition to the above, this section is also responsible for taking and participation in national and international events such as road shows, travel tourism mart fairs, international travel Berlin etc. Travel trade section is responsible for issuing licenses to tours and travel operators and due affiliation to hotels, motels, restaurants, and wayside amenities. Tourism statistics division of the directorate of tourism collects and compiles the tourist's data from different spots and accumulates this data in terms of total domestic and international footfalls. In addition, the Directorate of Tourism runs Tourist Information Centre across the state and beyond at Varanasi, Kolkata, and Delhi. The Tourist Information Centre is strategically located in order to facilitate the movement of tourist with necessary information sought by them. It provides literature to the visitors free of cost. It supervises the ongoing tourism development projects. It helps in organizing fair and festivals in that particular region and supports publicity drive with the cooperation of district administration. It also receives complaints and grievances and forwards them to the head quarter for their early redressal. The centre also collects and compiles the data of tourist arrival at the concerned centre/destination (An official of the DoT, Personal Communication, December 20, 2012).

Figure 4.2: Tourist Information Centers run by Directorate of Tourism outside Bihar



New Delhi	Hotel Janpath, Room No.-6, Janpath Road.
West Bengal	Neelkanth Bhawan, 6-B Camac Street Kolkata
Uttar Pradesh Varanasi.	Jawahar Lal Nehru market, 3 rd floor, Hans Sarowar

Source: Annual Reports, 2011-12, Department of Tourism, Bihar

The above figure shows the address of the tourist information centers located outside the state. There are only three tourist information centers outside the state and these are located in Delhi, west Bengal and Uttar Pradesh.

Figure 4.3: Tourist Information Centers Run by Directorate of Tourism in Bihar

○ Patna	(a) Railway station, Patna
○	(b) Takht Harmandir Sahib, Patna city
○	(c) Loknayak Jaiprakash Narayan international airport
○	Hotel Patliputra Ashok
○ Gaya	Railway Station, Gaya
○ Bodhgaya	Tourist Bungalow Siddharth Vihar
○ Nalanda	Near Nalanda University Ruins
○ Rajgir	Hotel Gautam Vihar Compound
○ Vaishali	Main Road, Vaishali
○ Raxaul	Railway Station, Raxaul
○ Muzaffarpur	Railway Station, Muzaffarpur
○ Bhagalpur	Combined Building, Bhagalpur
○ Munger	Qila Gate, Munger

Source: Annual Reports, 2011-12, Department of Tourism, Bihar

The above figure shows the address of tourist information centers located at different places in Bihar. It is observed from the figure that there are four tourist

information centers in Patna itself located at different focal point of the city. These are located at Railway station, airport, Takht Harmandir, Hotel Patliputra Ashok. Besides, there are tourist information centers at nine different places of tourist interest in Bihar. These places of tourist information centers are Gaya, Bodhgaya, Nalanda, Rajgir, Vaishali, Ruxaul, Muzaffarpur, Bhagalpur and Munger.

The Department of Tourism undertakes developmental activities at the pilgrimages sites of the state. The Department of Tourism has no direct control over pilgrimage sites. Although all the pilgrimage sites come under the jurisdiction of the state, they are not directly managed and developed by it. Every year funds are allocated by the department for carrying out developmental works of tourism. The amount is distributed into various categories according to the needs of the work to be done. It seems from the perusal of the fund allocation that there is no any systematic way of selecting pilgrimage sites for developmental purpose. Developmental works at pilgrimage sites are carried out as per the wishes and discretion of representatives of that particular area at local, state and national levels, tourism Minister, and top level management of the department of tourism as per demands of local community. The planning and execution of developmental activities at any pilgrimage site takes place with the consultation of concerned religious body. The activities of the department can be broadly classified into two types, viz; commercial activities and developmental activities. The commercial activities are undertaken by BSTDC. The developmental activities are executed by different agencies like Central Public Work Department, Building Construction Department, BSTDC, Water Resource Department and concerned District Magistrates. The department undertakes various schemes to develop tourism in the state. The approved plan budget of the department has increased from 7.43 Crore in 2005-06 to 18.30 Crore in 2006-07 and Rs. 30.44 crore in 2011-12 (Bihar Economic Survey, 2011-12).

**Table 4.3: Details of Budget and Expenditure of Tourism Department from
2000-01 to 2011-12 (Rs. In Lakh)**

Year	Approved Budget(Rs.)	Expenditure(Rs.)	% share
2000-01	1040.38	348.42	33.49
2001-02	210	48.60	23.14
2002-03	500	75.10	15.02
2003-04	350.94	350.64	99.91
2004-05	957.73	957.70	100
2005-06	743	737.59	99.27
2006-07	1830	1823.34	99.64
2007-08	2679.42	2673.54	99.78
2008-09	2513.02	2512.78	99.99
2009-10	2978	2978	100
2010-11	2975.18	2954.81	99.31
2011-12	3043.89	2994.08	98.36

Source: Bihar Economic Survey Report, 2011-12(p-122) and 2012-13(P-121),

Department of Finance, Govt. of Bihar

The above table shows the budget allocation and the actual expenditure of the Bihar government sanctioned for the development of tourism. It will be observed from the table that the budget earmarked for tourism development in the year 2000-01 was more than 1040 lakh but only 348 lakh of it was utilized representing only 33.49 percent of the allocation in this year. In the year 2001-02, the allocation was only 210 lakh and of which only 48.60 lakh was utilized in that year representing 23.14 percent of the budget. A sum of Rs. 500 lakh was earmarked in 2002-03 and only 75.10 lakh of it was utilized representing only 15.02 percent of the total budget allocation. In the year 2003-04 about 99 percent of the total budget was utilized. In the year 2004-05, the budget allocation was enhanced to Rs. 957 lakh and the whole amount was utilized for the tourism development. In the subsequent year 2005-06, the allocation was dropped to Rs. 743 lakh and around 99 percent of this amount was utilized. In the later years the budget allocation for tourism development has continuously increased except in the year 2008-09, when the budget allocation was slightly less than that of

previous year. The budget allocation in the year 2011-12 was 3043.89 lakh, which is the highest amount of the period under study.

The department of tourism has prepared a 'Bihar Tourism Policy -2009' with the objective of positioning tourism as a development priority of the state wherein the competitiveness and constraints of the tourism sectors have been portrayed. On the basis of competitive strength of the state from tourism point of view and the constraint identified key objectives have been formulated. The tourism policy envisaged following Strategy for development of tourism in the state.

- ❖ Establishment of tourist security force
- ❖ Preparing and implementing master plans for integrated development and marketing of identified circuits
- ❖ Upgrading and augmenting of accommodation, catering and recreational facilities
- ❖ Augmenting connectivity and transport facilities
- ❖ Improving and expanding tourism products to meet new market requirements
- ❖ Establishing and strengthening institutions for the development of human resources
- ❖ Effective marketing of destinations both in domestic and international market
- ❖ Focus on domestic tourism and regional tourism cooperation
- ❖ Promotion of arts, crafts festivals and cuisine of the state

4.2.1.1 Bihar State Tourism Development Corporation (BSTDC)

Bihar State Tourism Development Corporation (BSTDC) was established in the year 1981 for the development of tourism and for commercialization of Tourist Resources of the state. BSTDC is the commercial wing of the Department of Tourism, Government of Bihar, entrusted with the task of development of tourist infrastructures, publicity and promotion of tourist destinations and attractions in the state. It operates and manages hotels, restaurants and cafeteria at different pilgrimage and tourist destinations in Bihar. Currently the Corporation runs twenty two hotels and restaurants. Visitors may check availability of rooms and may book online. It also caters the transportation needs of the tourists. It has fleet of buses, Mini Buses, and Deluxe. buses, cars like Toyota Inova, Qualis, Indica, Ambassador, Maruti Alto, Maruti Esteem, Tata Sumo, Logan, Scorpio, Tata Winger, and Vans etc. whichever are available at moderate charges for tourists. The Corporation also operates buses on certain routes on daily basis. Recently the Corporation has introduced Ultramodern

New Volvo Luxury Buses in its fleet of vehicles¹. It operates the ropeway facility at Rajgir to go for Shanti Stupa. The BSTDC maintains website providing all the necessary information to the visitors. It contains information related to pilgrimage destinations along with other tourist places, facilities available at the destinations, about tour packages, and transport services. BSTDC also works as executing agency for various tourism related projects in the state. It prepares and sales tour packages covering different tourist destination of the state.

4.3 Role of Religious Trusts/Committees in Managing Pilgrimage Tourism in Bihar

The main stakeholder in the management of pilgrimage spots is the religious trust/committee. They look after the day to day affair of the pilgrimage shrines. There are several religious boards which manage the pilgrimage shrines in Bihar. The religious board/committees exercise overwhelming power with regard to the management of these pilgrimage sites. They largely entertain the visitors of their faiths. They cater to their accommodation, transportation and other travel related requirements at the respective pilgrimage destination. Their financial obligations are met by the voluntary donations of the visitors and the rich persons of their communities. These religious trusts/committees with the exception of BTMC are run on traditional pattern. There is lack of literature regarding their working, organizational structure, and other aspects as well as about the pilgrimage spots falling under their jurisdiction. Few religious trusts maintain WebPages and display all the necessary information. The role of following religious trusts/Committees which are managing important pilgrimage sites in Bihar is discussed below.

- ❖ Bodhgaya Temple Management Committee (BTMC)
- ❖ Jain Tirth Committees
- ❖ Gurudwara Prabandhak Committee, Patna.
- ❖ Shri Rajgir Tapowan Tirthraksharth Panda Committee
- ❖ The Khanqahs of Biharsharif, Enadia, Munimia, Phulwari sharif and Manersharif
- ❖ Makhdum Kund Management Committee, Rajgir

¹<http://bstdc.bih.nic.in/arrival%20volvo.htm> and <http://bstdc.bih.nic.in/Transport.htm>

4.3.1 Bodhgaya Temple Management Committee (BTMC)

The management of Mahabodhi temple is done by an autonomous body known as Bodhgaya Temple Management Committee (BTMC). The committee was constituted in 1952 under the provision of Bodh-Gaya Temple Management Committee Act. This Act was enacted in 1949 by Bihar government to govern the management of Mahabodhi Temple and its properties. The management committee consists of a chairman and eight members (four Buddhists and four Hindus). The members are nominated by the state government. All members of the committee are Indian. The collector of Gaya district is the ex-officio chairperson of the committee (Ahir, 2010). The secretary of committee is appointed by the state government from among the members of the committee. The tenure of the committee members in each term is for three years. The Member-Secretary serves as the Chief Executive Officer of the Committee. The Committee generally meets once in every three to four months and the proceeding of each meeting is submitted to the Home Secretary, Government of Bihar (BTMC, 2012).

Duties of the Bodhgaya Temple Management Committee

- ❖ The maintenance and repair of the temple ;
- ❖ The improvement of the temple land ;
- ❖ To assure safety and security to the pilgrims;
- ❖ To facilitate the smooth performance of worship at the temple.
- ❖ To prevent the desecration of the temple or any part thereof or of any image therein;
- ❖ To prepare financial statement of the receipt and disposal of the offerings made in the Temple,
- ❖ To maintain and keep the statements of accounts and other documents in safety relating to the temple
- ❖ To preserve and protect temple or the property appertaining to the temple;
- ❖ To make arrangement for efficient utilization of funds.
- ❖ To make payment to its salaried staff.

The Mahabodhi Temple Complex has teams of dedicated staff members to discharge its responsibility effectively and efficiently. Its main responsibility is to keep the temple complex neat and clean. The BTMC has: 6 office staff, headed by one Public Relations' Officer, one Librarian, 20 Guards, 17 Gardeners and 19 cleaners (Safaikarmi). The BTMC deploys the Private Security Guards within the temple

complex to ensure security to the visitors. There are also six Police personals deployed on regular duty in the temple complex by the district administration. The main source of income of BTMC is the donations and offerings from devotees. The quarterly statements of the accounts both income and expenditure are placed in the meeting before the BMTC (BTMC, 2009-10). BTMC maintains website (www.mahabodhi.com) displaying all the relevant information regarding tourist attraction and facilities, its functional set up and financial transaction. BTMC also publishes an annual bilingual magazine, *Prajna*, containing articles on Buddhism and annual activities report of BTMC

4.3.2 Jain Tirth Committees: Management of Jain pilgrimage spots are looked after by Jain Committees at different places. There is an All India Jain Tirthkshetra Committee and Bihar State Digambar and Svetamber Jain Tirth Committee. The head quarter of Bihar State Digambar Jain Tirthkshetra Committee is at Ara. The Jain pilgrimage sites in Bihar like Rajgir, Pawapuri, Kundalpur(Nalanda), Champapur(Bhagalpur), Vasokund(Muzaffarpur), Kamaldah(Patna) are managed by the local Committees under the supervision of Bihar State Digambar and Svetamber Jain Tirth Committee.

4.3.2.1 Shri Jain Svetamber Bhandar Tirth Committee, Pawapuri: The Committee comprises nine members. The committee looks after the pilgrimage sites, its maintenance and caters the need of visiting Jain pilgrims. The financial obligation of the committee is met by the donation of the members and pilgrims. The Committee runs the Dharmashalas for comfortable stay of the Jain pilgrims. The accommodation capacity of the Dharmashalas is 1500-2000. The Jain pilgrims voluntary pay for the services they availed during their stay at the Dharamshala (U. Upadhyay, Personal Communication, December 10, 2012).

4.3.2.2 The Rajgir Digamabar Jain Kshetra Committee: The Committee provides accommodation facilities to Jain pilgrims at Rajgir and arranges for their tour of Rajgir. The expenditure of the committee is met with the donation of visiting Jain pilgrims. Every day about one hundred Jain pilgrims come and during the winter season about 500 Jain pilgrims come to the Dharamshala of Rajgir Digambar Jain Committee(M. Jain, Personal Communication, December 17, 2012).

4.3.2.3 Shri Jain Svetambar Bhandar Tirth Rajgir: This Committee comprises nine members. The Committee maintains Dharamshalas at Rajgir to cater to the accommodation of Jain pilgrims at Rajgir. The capacity of Dharamshalas is about one

thousand Jain pilgrims. About 30 to 40 thousands Jain pilgrims come here annually from different states of India like Karnataka, Maharashtra, Gujarat, Rajasthan etc. The Committee makes the arrangement for the tour of Rajgir (I. Parsad, Personal Communication, December 17, 2012).

4.3.2.4 Kundalpur Digarmabr Jain Committee, Nalanda: The Committee looks after day to day functions of the pilgrimage spots. It runs Dharamshalas to cater to the accommodation of the Jain pilgrims. The Committee also provides the travel related information to the pilgrims (A. Jain, Personal Communication, December 18, 2012).

4.3.3 Gurudwara Prabandhak Committee, Patna: The Sikh pilgrimage shrines at Patna Sahib are managed by Gurudwara Prabandhak Committee, Patna. This committee looks after day-to-day affair of the Sikh shrines located nearby the Patna sahib Gurudwara and caters to the need of visiting pilgrims. The jurisdiction of the Committee spans over these Sikh shrines: Har Mandir Sahib, Gobind Ghat, Guru ka Bag, Handi Sahib (Danapur, 30 km from Patna Saheb), Sonar Toli Gurudwara, Gurudwara Gai Ghat, Gurudwara Guru Nanak Kund, Rajgir (Nalanda). Besides, there are many Gurudwaras in Bihar under the authority of Gurudwara Prabandhak Committee Patna Sahib. The Gurudwara Prabandhak Committee consists of 15 members. The tenure of committee is for 5 years. The composition of committee is as follows:

1. 5 members are elected(3 members from Patna, one member from north Bihar and one member form south Bihar)
2. 3 members are nominated by Patna District Judge
3. 1 member from Shrimoni Prabandhak Committee, Amritsar
4. 1 member representative of Chief Khalsa Diwan, Amritsar
5. 1 member from Delhi Gurudwara Prabandhak Committee
6. 1 member from UP Sikh Partinidhi Board
7. 1 member from Snatani Singh Sabha, Patna Sahib
8. 1 member from Guru Singh Sabha, Kolkata

The above 14 members co-opt for one member (14+1=15). Then the team is formed on the basis of majority i.e. 8+7 and president, vice-president and secretary are selected from amongst them by majority (D. Singh, Personal Communication, December 12, 2012).

Role and Duties of Gurudwara Prabandhiak Committee

It looks after the day to day affair of the Gurudwaras. It assures the comfortable stay of the Sikh pilgrims. It provides accommodation to the Sikh pilgrims. The rooms are AC and non-Ac and are charged differently. General rooms with common bathrooms are provided free of cost. Lunter is provided free of cost. Local transport facilities for visiting other Sikh pilgrimage spots are provided by charging Rs. 50 each person (D. Singh, Personal Communication, December 12, 2012). It organizes the festivals on the occasion of birth anniversary of Guru Gobind Singh.

4.3.4 Shri Rajgir Tapowan Tirthraksharth Panda Committee, Rajgir

The managing authority of Kund area in Rajgir is vested in this Committee by Patna High Court since British period. The Committee comprises 25 members along with President, Vice President, Secretary, Joint Secretary and Convener. The committee looks after the day to day function of the Kund area like maintenance and cleanliness in the Kund area, preparation of Puja schedule and facilitates its smooth conduct, and maintenance of temples. With the help of district administration facilities are made available for visitors (Local Person, Personal Communication, December 17, 2012).

4.3.5 The Khanqahs at Sufi Pilgrimage Centers

Khanqah is a socio-religious institution associated with the Sufi Saints. The head of the Khanqah is a religious person known as Sajjadanashen. The managing authority of Sufi pilgrimage site is vested in the Sajjadanashen. The Sufi Pilgrimage sites in Bihar are managed by Sajjadanashen, who is the hereditary successor of the particular Sufi Shrine. The Sajjadanashens look after the day to day affairs with the help of their associates and as and when need arises they depute the people accordingly to discharge the duty specifically. There is no record of visitor arrival to Sufi Pilgrimage sites. There is no formal structure of management of khanqahs in Bihar. The khanqahs cater to the basic needs like lodging and catering of the visitors in general days and on the eve of Urs. On the eve of Urs District administration lends their support for the peaceful conduct of Urs ceremony. District administration deploys security personnel and provides medical services and other facilities. The specific dates of Urs at Dargahs are advertised through brochure and newspaper. The Sufi shrines are looked after by the caretaker of the particular shrines.

4.3.6 Makhdum Kund Management Committee, Rajgir

The Committee comprises 9 member including president, secretary and cashier and works under Sunni Waqf Board, Patna. The Committee looks after the day to day functions like maintenance, safety and security of the visitors, cleanliness, and development. The committee helps financially the needy people for marriage of their girls and for medicine and treatment of diseases. The accommodation facilities are available at Makhdoom kund for visitors (Z. Firdausi, Personal Communication, December 17, 2012).

The above discussion and description sums up the role of government institutions and religious trusts/committees with regard to management, maintenance, renovation, provision of tourist facilities and the overall development of pilgrimage sites. The state government on its part has been extending considerable financial support by making provisions of substantial funds in the state budget for the maintenance and development of tourist destinations, allied services and facilities in the state of Bihar. Regulatory acts have been enacted by the government to strengthen and make effective the management of various religious sites ensuring that they are administered by the boards/committees consisting of the persons belonging to the particular religion the religious spots are associated with. Considerable improvement has taken place both of the tourist spots as well as of tourist conveniences. Much, however, needs to be done as there have been observed imbalances in the development and make-over of the tourist destinations belonging to different religions. The religious trusts except few are run on traditional pattern. They have not benefited from the use of information and technology. They lack adequate literature on the pilgrimage sites of their respective religion and on the working of the trusts/committees.

The next chapter is devoted to the conduct of a survey through a questionnaire for eliciting tourist perceptions about the sites, physical conditions prevailing there, facilities and amenities provided to the tourists and the visitors overall satisfaction and experience of visiting pilgrimage destinations in the state of Bihar. The data thus collected has been analyzed and interpreted to draw logical conclusions of this study.

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Chapter- 5

DATA ANALYSIS AND INTERPRETATION

DATA ANALYSIS AND INTERPRETATION

In the previous chapter, management of pilgrimage tourism in Bihar has been discussed. This chapter presents the result of the analysis of quantitative data collected through the questionnaire based survey conducted on a sample of tourists at Bodhgaya and Nalanda. This chapter discusses in detail the sampling Plan, questionnaire design, data collection procedure, and statistical tools applied. This chapter presents information about the sample, its demographic characteristics, travel characteristics, source of information, and respondents' perception about destination attributes, their overall satisfaction level and their intention to revisit and recommend the destinations. Reliability and validity of the research instrument has been presented. Finally, the research hypotheses have been tested and inferences have been drawn.

5.1 Sampling Plan

Sampling is a means of gathering useful information about a population (Black, 2004). A population is the set of all the individuals of interest in a particular study. Although research questions concern an entire population, it is usually impossible for a researcher to examine every individual in the population of interest. Therefore, researchers typically select a smaller, more manageable group from the population and limit their studies to the individuals in the selected group, i.e sample (Gravetter and Wallnau, 2007). If accessing the population is impossible, the sample is the only option. Data are gathered from samples and conclusions are drawn about the population as a part of the inferential statistics process (Black, 2004). Management and decision makers could then attempt to use the results of the study to address the problems. A sample provides a reasonable means for gathering such useful decision-making information that might be otherwise unattainable and unaffordable (Black, 2004). For this research, samples were collected from the two pilgrimage destinations of Bihar i.e. Bodhgaya and Nalanda. Bodhgaya is an important Buddhist pilgrimage destination whereas the Nalanda is a multi-religious Pilgrimage destination. These two pilgrimage places are prime tourist destinations of Bihar. The sample size of the study is 400. Two hundred questionnaires were completed from Bodhgaya and two hundred from Nalanda. The sample was selected using the simple random sampling method. Simple random sampling is used when

population is readily accessible. In this sampling method everyone in the population has an equal chance of being selected in the sample (Gill, Jhonson & Clark, 2010). This method is economical as well as very representative (Lune, Pumar & Koppel, 2010).

5.2 Questionnaire Design

The value of a survey questionnaire depends on its design, which has been referred to as an art that is influenced by the researcher's knowledge of the population, the subject matter, common sense, experience and pilot work (Hudson, 2008).

5.2.1 Conceptual Framework

Satisfaction survey is one of the most essential tools that are used in gathering information about tourist opinions about destination (Alegre, and Garau, 2010). The largest part of the tourist experience happens at the destination and this has a determining effect on the enjoyment level and experience of visitors. This include all aspects of tourist visits such as transportation, accommodation, food and catering etc.(UNWTO 2007). Assessment of tourists' perceptions and satisfaction is important for successful destination management. Tourists' perceptions are important to successful destination marketing because they influence the choice of a destination, the consumption of goods and services and the decision to return (Kozak and Rimmington, 2000). Visitor perceptions of destinations have become a vital element in tourism marketing due to high level of competitiveness in the global market (Kozak and Neild, 1998). Tourists' satisfaction with their experience in a particular destination encompasses all activities tourists participate in while staying at a destination, and their perceptions of service quality and pricing. Thus, understanding tourists' levels of satisfaction with their experience in the destination is essential to destination managers for improving products and services, and effectively promoting to target markets for new and repeat tourists (Yu, and Goulden, 2006). There are numerous ways to assess the quality of services and customer satisfaction through subjective measures of quality, which focus on the perceptions and attitudes of the customers (Pizam and Ellis, 1999). Over the decades, many approaches of customer satisfaction have been developed such as expectation- performance, importance-performance, and performance only approach. These customer satisfaction approaches have been widely used in tourism research to examine the tourist satisfaction in

various empirical contexts. In this study, only the actual experience of tourists with the key attributes of the destination were evaluated to assess their perception with the individual attributes of the destination and a single item scale was used to measure tourists' overall satisfaction level.

Satisfaction is not a universal phenomenon and not everyone gets the same satisfaction out of the same hospitality experience. The reason is that customers have different needs, objectives and past experiences that influence their expectations (Pizam and Ellis, 1999). The individual personal characteristics such as gender, age, occupation, education and social class, are internal inputs that influence perceptions of the places (Beerli, and Martin, 2004). Pizam and Ellis (1999) suggest the inclusion of demographic (i.e. Gender, education, income, professions, geographic origin etc), psychographics and other miscellaneous travel related variables in satisfaction questionnaire.

5.2.2 Questionnaire

The questionnaire for this study was developed on the basis of the tourism literature and in the context of the destination. The questionnaire was also translated in Hindi taking into consideration the requirement of the respondents. The questionnaire consisted of four sections.

Section I: It explored general information related to visit or stay of tourists at the two pilgrimage destinations in Bihar. This section was composed of 8 questions.

Section II: It is composed of 10 questions based on Likert's five point scale ranging from very poor (1) to very good (5). This section was designed to evaluate the perception of tourists on key destination attributes which encompasses the facilities and services at the pilgrimage destination. The tourists have been asked to evaluate the fundamental attributes of the pilgrimage destination. These ten attributes were derived from the six key areas of tourism development as underlined in National Tourism Policy (2002), Government of India. These six key areas in the Hindi words are: Swagat (Welcome), Soochna (Information), Suvidha (Facilitation), Suraksha (Safety), Sanrachna (Infrastructure) and Safai (Cleanliness).

Section III: It includes four questions. The first question of this section asked the respondents as to how they find the prices of services at the destination. The next question in this section obtained information on the overall satisfaction of the tourists. It was measured on Likert's five point scale ranging from highly dissatisfied (1) to highly satisfied (5). The third and fourth questions in this section obtained

information about the intention of tourists to revisit and recommend the pilgrimage destinations to friends, relatives and others. Section IV includes demographic information of the tourists.

The questionnaire concludes with the statement inviting the suggestion from tourists for improvement in the quality and competitiveness of the pilgrimage destination. A cover letter explaining the purpose of the study was attached to the questionnaire. The necessary instructions have been given in the beginning of the questionnaire to the respondents for answering the questions. A copy of questionnaire is enclosed as appendix 1.

5.3 Data Collection Procedure

The survey for this research has been conducted with the help of well designed and self-administered questionnaire. The questionnaire survey was conducted at different spots in Bodhgaya and at the premises of ruins of Nalanda University and Rajgir in Nalanda. The researcher first sought the permission of respondent and then told them about the purpose of the survey and time required to complete the questionnaire. The questionnaires were self-administered to those who agreed to participate in the survey and were completed in presence of the researcher. This method allowed developing the rapport between the researcher and the respondents and thus excluded the question of response rate. The response error was negligible because it provided an opportunity for clarification of questions where doubts exist. Furthermore, the researcher could probe the answers by immediately checking the questionnaire and additional information could be gathered by extra comment of the respondents. This method also resolves the issue of missing data. Only one member of family or group was asked to complete the questionnaire. The purpose of this was to obtain different views and to avoid imitation or repetition of responses among respondents (Kozak and Rimmington, 2000). The survey was conducted during the period of November and December 2012 at Bodhgaya and Nalanda.

5.4 Data Analysis

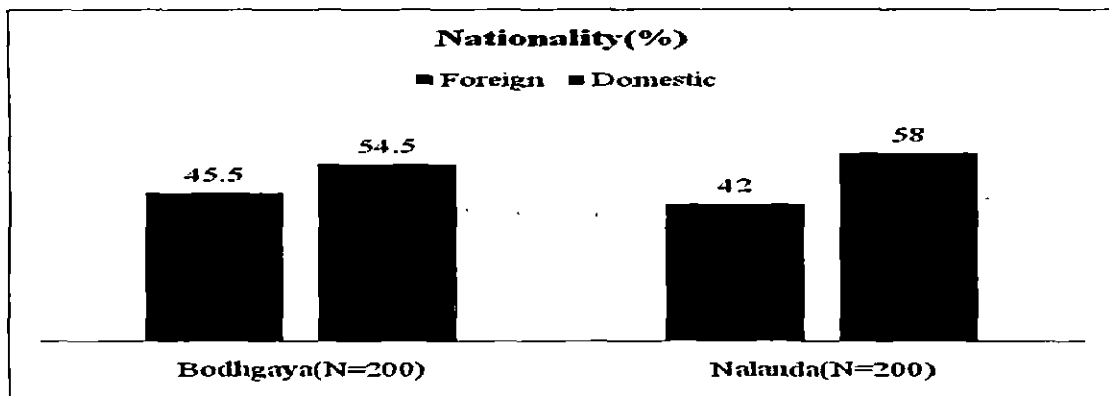
The data collected through questionnaire was entered into Microsoft excel. Then the data was transferred to Statistical Package for Social Science (SPSS version 19.0) from Microsoft excel file. Two types of statistical analysis were conducted to examine the characteristics of tourists visiting Bihar and their perception and overall

satisfaction with their stay/visit at the destination. First, descriptive analysis of the data was performed to identify the distribution of responses on each variable of the questionnaire. Microsoft excel has been used to produce bar diagrams. Second, statistical comparisons were made using independent samples t-test and one way analysis of variance.

5.5 Demographic Characteristics of Respondents at Bodhgaya and Nalanda

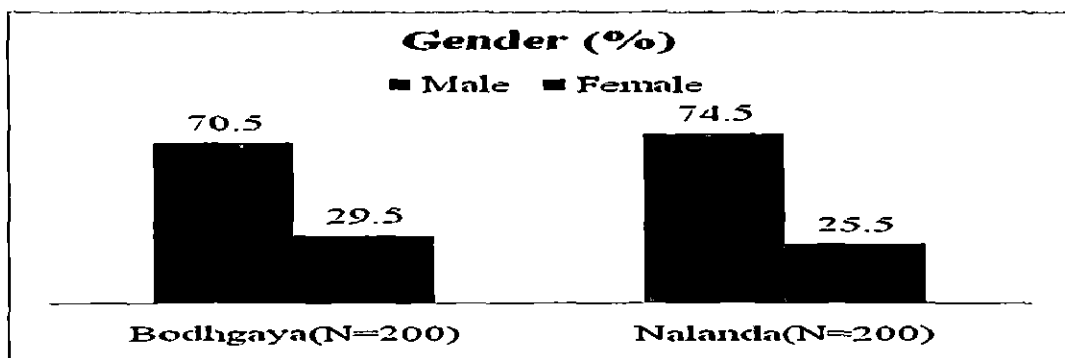
Demographic characteristics of the tourists visiting Bodhgaya and Nalanda have been presented with the help of bar diagram. The demographic information of the tourists helps the tourism authority in understanding the profile of tourists. The demographic characteristics include Nationality, gender, age group, education level, employment status, income and religion.

Figure 5.1: Nationality of the Respondents at Bodhgaya and Nalanda



Nationality: The above figure 5.1 shows the Nationality of respondents at Bodhgaya and Nalanda respectively. The sample comprises majority of domestic tourists at Bodhgaya(54.5 %) and Nalanda(58%).

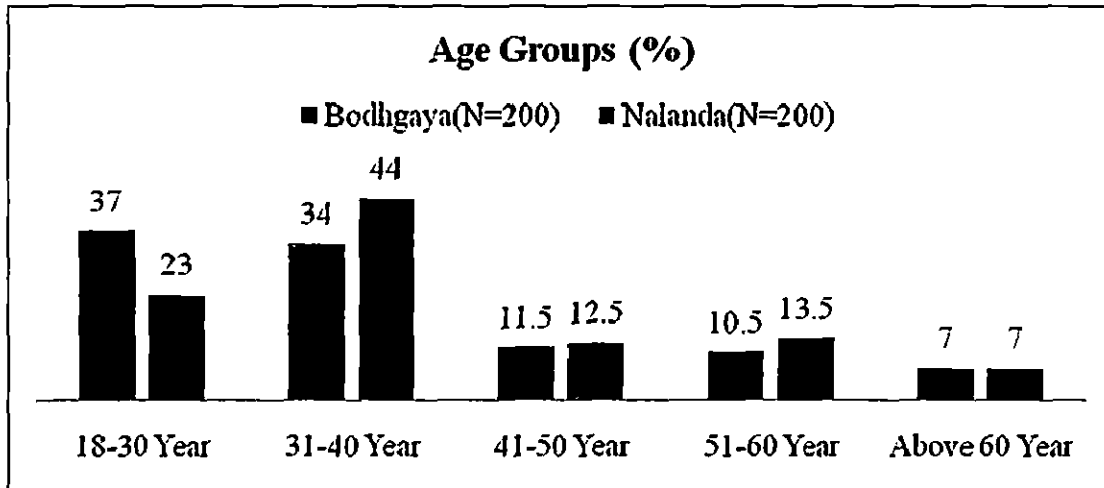
Figure 5.2: Gender of the Respondents



Gender: The above figure 5.2 shows the gender of respondents at Bodhgaya and Nalanda respectively. 70.5 % of the respondents at Bodhgaya and 74.5 % of the respondents in Nalanda were male, whereas 29.5% and 25.5 % of the total

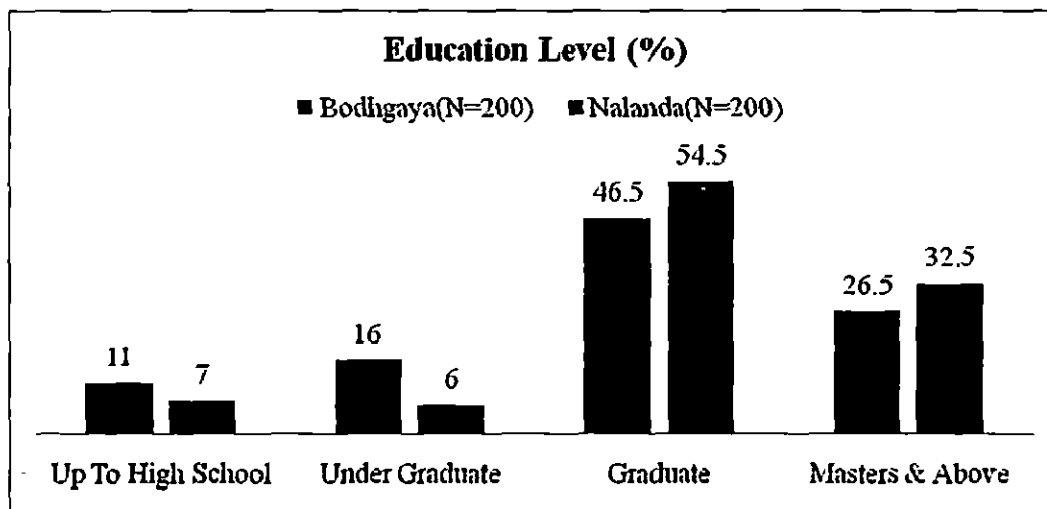
respondents at Bodhgaya and Nalanda respectively were females. This distribution represents only sample of respondents because majority of tourists were with their family and generally male members took part in survey.

Figure 5.3: Age Groups of the Respondents



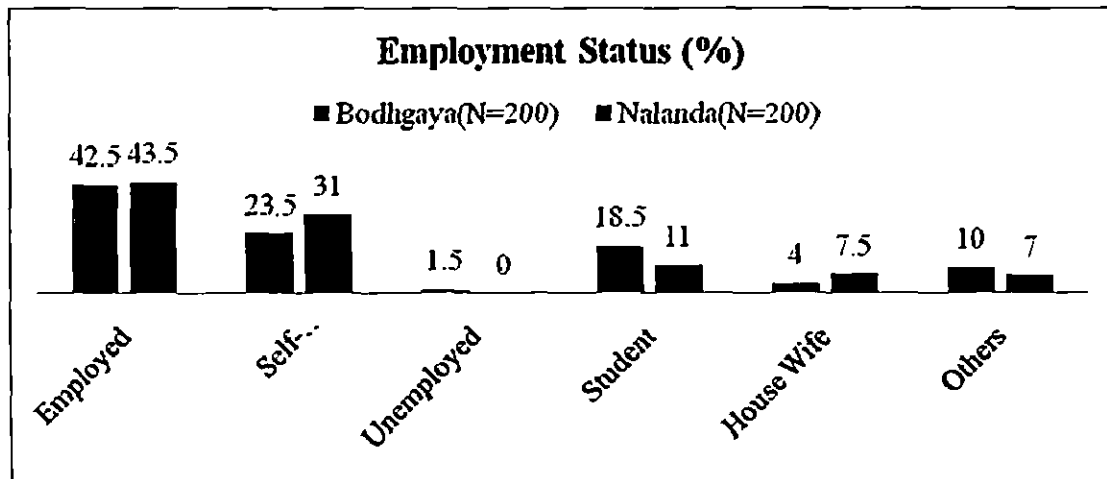
Age: The above figure 5.3 shows the age group of respondents at Bodhgaya and Nalanda respectively. The dominant age group of the respondents at Bodhgaya and Nalanda belongs to the age group of 18 to 40 years. The age group of above 60 years at both pilgrimage destinations made up the smallest group, representing 7% of the total respondents.

Figure 5.4: Education Level of the Respondents



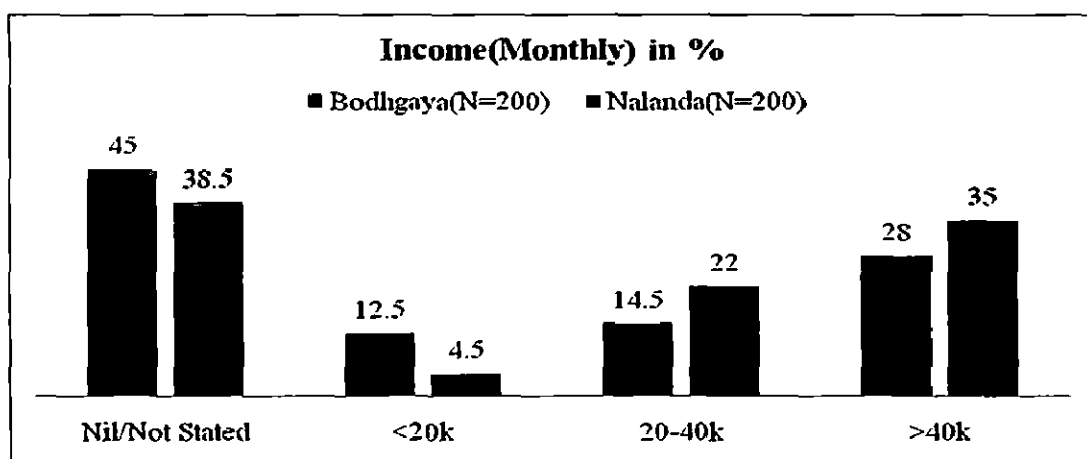
Education Level: The above figure 5.4 shows the education level of respondents at Bodhgaya and Nalanda respectively. In terms of level of education, majority of respondents at Bodhgaya(73%) and Nalanda(87%) were graduate, post-graduates and above. 27 % of respondents at Bodhgaya and only 13 % of respondents in Nalanda were below graduate level of education.

Figure 5.5: Employment Status of the Respondents



Employment Status: The above figure 5.5 shows the employment status of respondents at Bodhgaya and Nalanda respectively. In terms of employment status, majority of respondents at Bodhgaya(42.5%) and Nalanda(43.5%) were employed, followed by self-employed (23.5 % and 31 % respectively). 18.5 % of respondents at Bodhgaya and 11% of respondents in Nalanda were represented by students, whereas housewives represented only 4 % of respondents at Bodhgaya and 7.5% of respondents in Nalanda. The respondents belonging to the category of others represented 10 % of the total respondents at Bodhgaya and only 7% of total respondents in Nalanda.

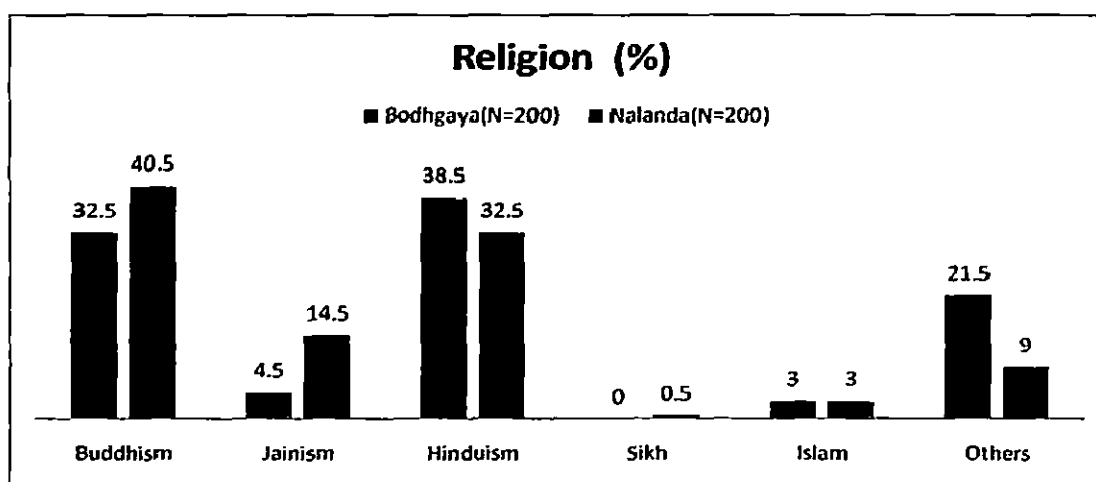
Figure 5.6: Income of the Respondents



Income (monthly): The above figure 5.6 shows the monthly income of respondents at Bodhgaya and Nalanda respectively. The large number of respondents fall in the category of nil/not stated at Bodhgaya(45%) and Nalanda(38.5%). This category includes students, house wives, unemployed, monk and non respondent to this question of income. Excluding this category of nil/not stated most of the respondents visiting Bodhgaya and Nalanda are in the income group of more than Rs. 40 thousand

per month and comprises 28 % and 35% of the total respondents at Bodhgaya and Nalanda respectively. 14.5% of respondents at Bodhgaya and 22 % of respondents in Nalanda fall in the income group of Rs. 20-40 thousand per month, followed by the respondents in the income group of less than Rs. 20 thousand per month (14.5% at Bodhgaya and 4.5% in Nalanda).

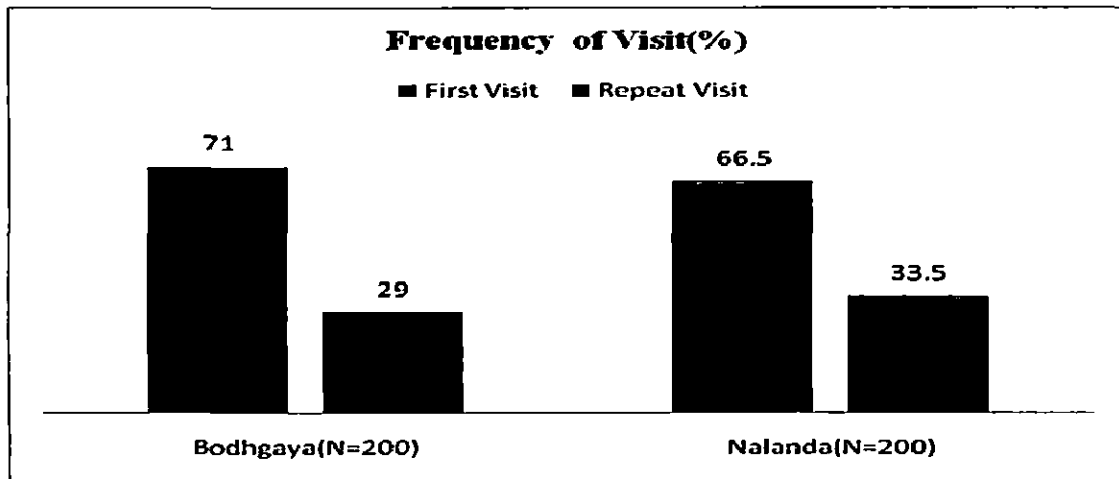
Figure 5.7: Religion of the Respondents



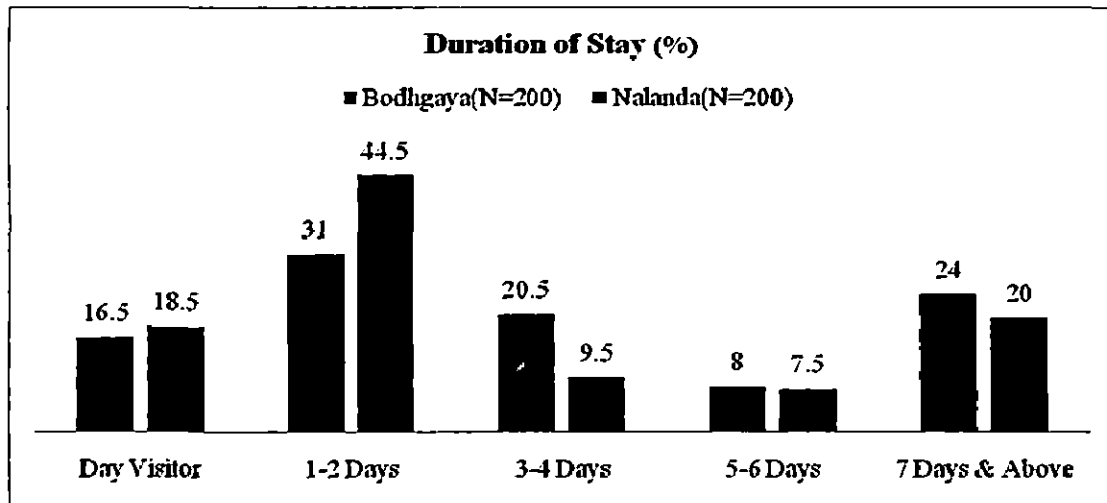
Religions: The above figure 5.7 shows the religion of respondents at Bodhgaya and Nalanda respectively. It is evident that majority of respondents at Bodhgaya were followers of Hinduism(38.5%), followed by the respondents who believe in Buddhism(32.5%), others(21.5%), Jainism(4.5%) and Islam(3%), whereas majority of respondents in Nalanda were followers of Buddhism (40.5 %), followed by the respondents who believe in Hinduism (32.5 %), Jainism(14.5%), others(9%), Islam(3%) and Sikhism(.5%).

5.6 Travel Characteristics of Respondents at Bodhgaya and Nalanda

Travel characteristics offer an insight on travel behavior of tourists at Bodhgaya and Nalanda. The travel characteristics such as frequency of visit, pattern of travel, duration of stay, purpose of visit, type of accommodation, travel arrangement and expenditure pattern, have been presented with the help of bar diagram below.

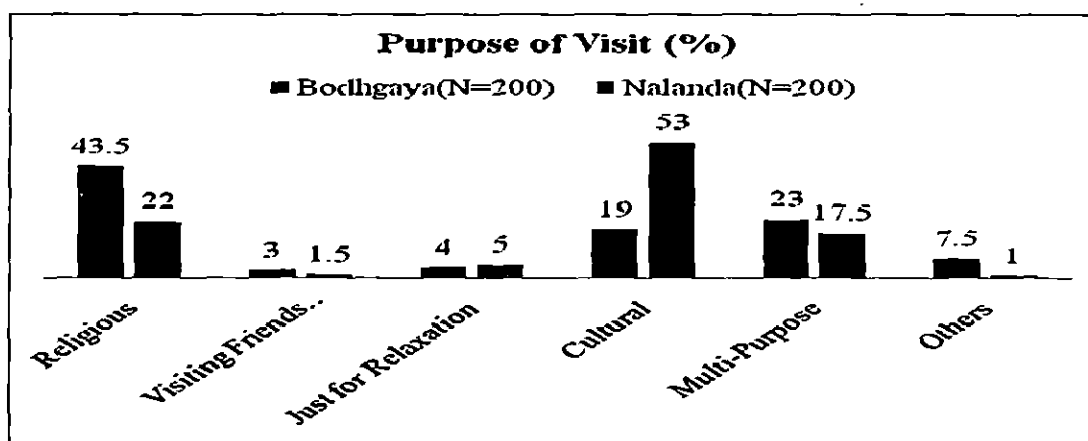
Figure 5.8: Frequency of Visit of the Respondents at Bodhgaya and Nalanda

Frequency of Visit: The above figure 5.8 shows the frequency of visit of respondents at Bodhgaya and Nalanda respectively. The 71% of the respondents at Bodhgaya and 66.5% of respondents in Nalanda were visiting these pilgrimage destinations for the first time, whereas 29% and 33.5% of respondents at Bodhgaya and Nalanda respectively were visiting these pilgrimage destinations for more than one time. It indicates that these pilgrimage destinations are getting popular.

Figure 5.9: Duration of Stay of the Respondents at Bodhgaya and Nalanda

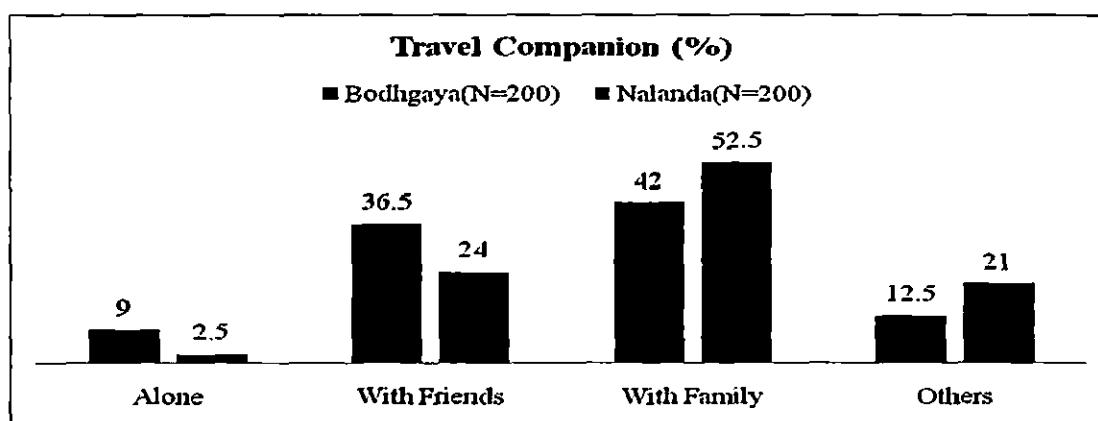
Duration of stay: The above figure 5.9 shows the duration of stay of respondents at Bodhgaya and Nalanda respectively. At Bodhgaya, 31 % of respondents stayed for 1 to 2 days, followed by 7 days and above(24%), 3 to 4 days(20.5%), day visitors(16.5%), and 5 to 6 days(8%), whereas in Nalanda 44.5% respondents stayed for either 1 or 2 days, followed by 7 days and above(20%), day visitors(18.5%), 3 to 4 days(9.5%), and 5 to 6 days(7.5%).

Figure 5.10: Purpose of Visit of the Respondents



Purpose of Visit: The above figure 5.10 shows the purpose of visit of respondents at Bodhgaya and Nalanda respectively. Majority of respondents (43.5%) at Bodhgaya visited for religious purpose, followed by the category of multipurpose (23%), cultural (19%), purpose categorized as others (7.5%), just for relaxation (4%) and for visiting friends and relatives (3%). In Nalanda, the purpose of visit for majority of respondents was cultural (53%), followed by religious (22%), multipurpose (17.5%), just for relaxation (5%), for visiting friends and relatives (1.5%) and purpose categorized as others (1%). The category of multi-purpose includes religious purpose as well as other purposes also such as visiting friends and relatives, just for relaxation and to see the cultural and historical heritage of Bodhgaya and Nalanda. This category of multi-purpose has been created by the researcher as the respondents were asked to tick more than one option if applicable on the question of purpose of visit.

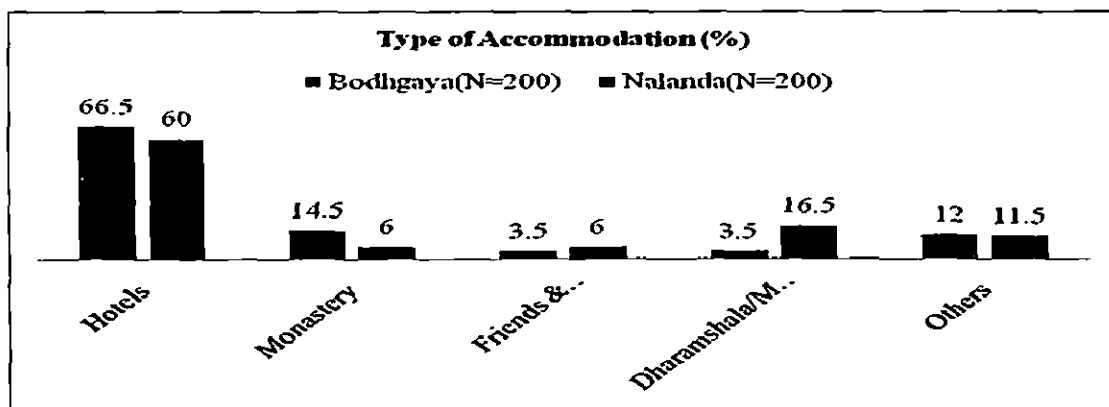
Figure 5.11: Travel Companion of the Respondents



Travel Companion: The above figure 5.11 shows the travel companion of respondents at Bodhgaya and Nalanda respectively. Majority of respondents at Bodhgaya(42%) and Nalanda (52.5%) were with family, followed by friends (36.5% and 24% respectively), category of others(12.5% and 21% respectively), and

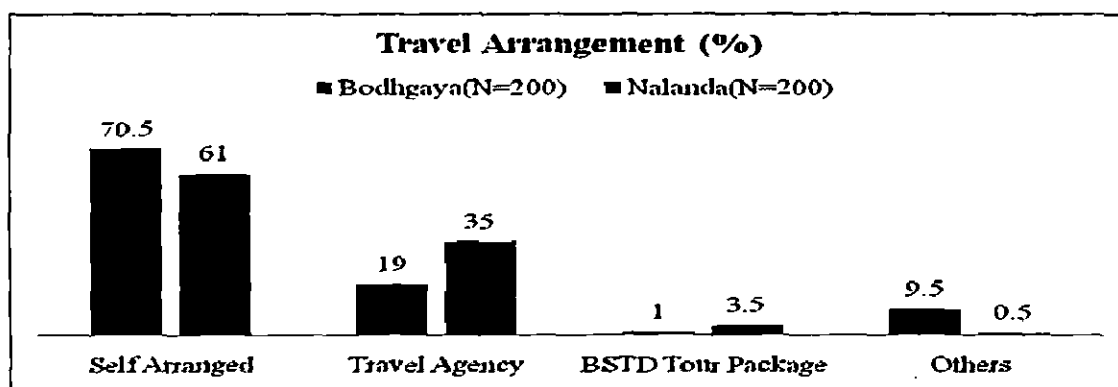
alone(9% and 2.5% respectively). The category of others includes tour groups and religious groups. The researcher has also observed that majority of tourist at pilgrimage destination were with their families.

Figure 5.12: Type of Accommodation used by the Respondents



Type of Accommodation: The above figure 5.12 shows the type of accommodation used by respondents at Bodhgaya and Nalanda respectively. 66.5% of the respondents at Bodhgaya stayed in Hotels, followed by monastery (14.5%), friends and relatives' home(3.5%), Dharamshala/Musafirkhana(3.5%). It is observed that majority of respondents (60%) in Nalanda also stayed in hotels, followed by Dharamshala (16.5%), monastery and friends and relatives' home (6%). The category of 'others' represents 12% and 11.5% of respondents at Bodhgaya and Nalanda respectively. The category of others include day visitor.

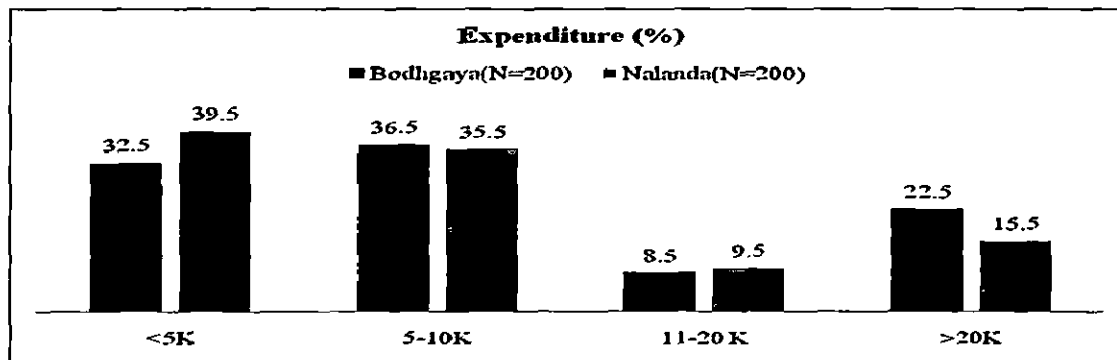
Figure 5.13: Travel Arrangement of the Respondents



Travel Arrangement: The above figure 5.13 shows the travel arrangement of respondents at Bodhgaya and Nalanda respectively. The trip of 70.5% of respondents at Bodhgaya and 61% of respondent in Nalanda was self-arranged, followed by 'travel agency' (19% and 35% respectively). The travel arrangement of 9.5% respondents at Bodhgaya was through religious trusts which is categorized under the category of others. Only 3.5% respondents at Nalanda and 1% respondents at

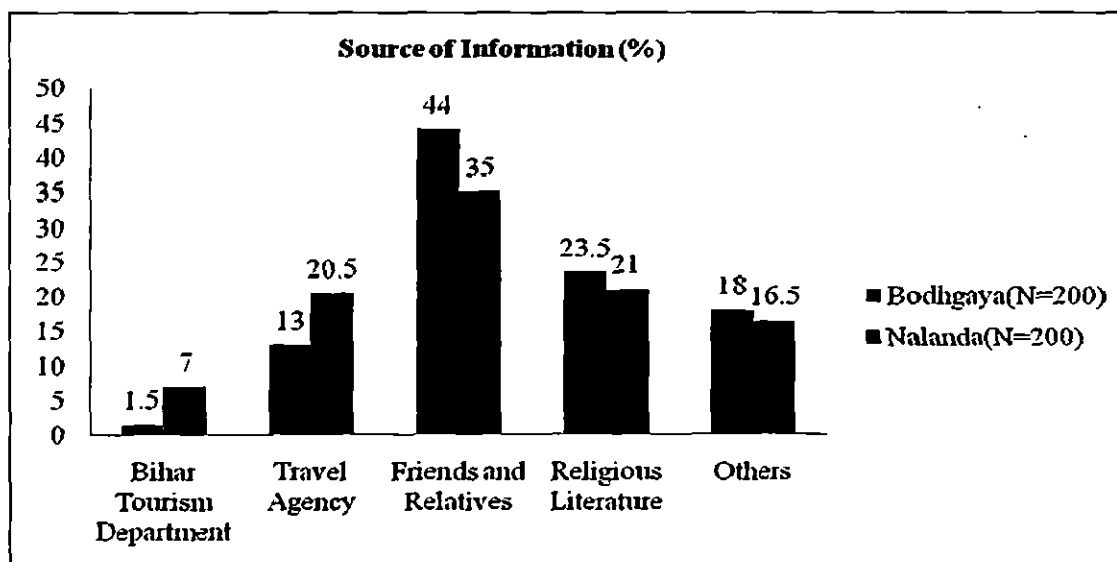
Bodhgaya made their travel arrangement through Bihar State Tourism Development Corporation.

Figure 5.14: Expenditure of the Respondents



Expenditure: The above figure 5.14 shows the expenditure of respondents incurred at the destinations at Bodhgaya and Nalanda respectively. In terms of expenditure of respondents incurred at Bodhgaya and Nalanda during their stay/visit, the diagram shows that the expenditure of only 22.5% of respondents at Bodhgaya and 15.5% of respondents in Nalanda was more than Rs. 20 thousand. The expenditure of majority of the respondents at Bodhgaya and Nalanda was up to Rs. 20 thousand.

Figure 5.15: Source of Information of the Respondents about the Pilgrimage Destination



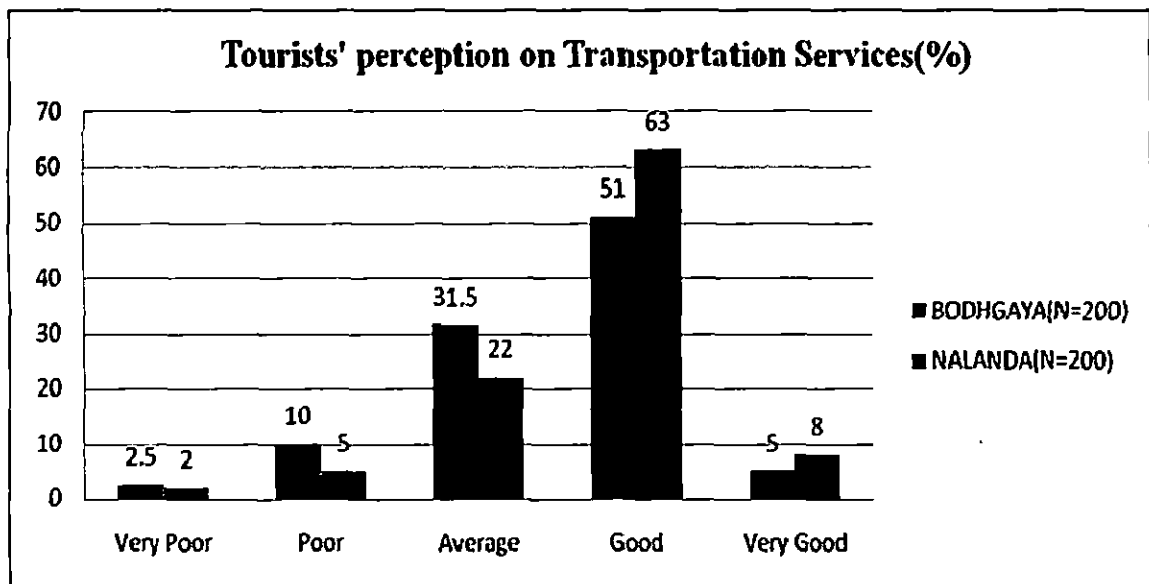
Source of Information: It is observed from the above figure 5.15 that friend and relatives is the major source of information at Bodhgaya(44%) and Nalanda(35%), followed by religious literature (23.5% & 21% respectively). The travel agency is more important source of information in Nalanda(20.5%) in comparison to Bodhgaya(13%). The category of others forms the source of information for 18% of the respondents at Bodhgaya and for 16.5% of the respondents at Nalanda. The

category of others includes history books, respondents own curiosity as expressed by some respondents and travel guides. Bihar Tourism Department was the source of information for 7% of the respondents in Nalanda whereas for only 1.5% of the respondents at Bodhgaya.

5.7 Perception of Respondents on Destination Attributes at Bodhgaya and Nalanda and Their Overall Satisfaction.

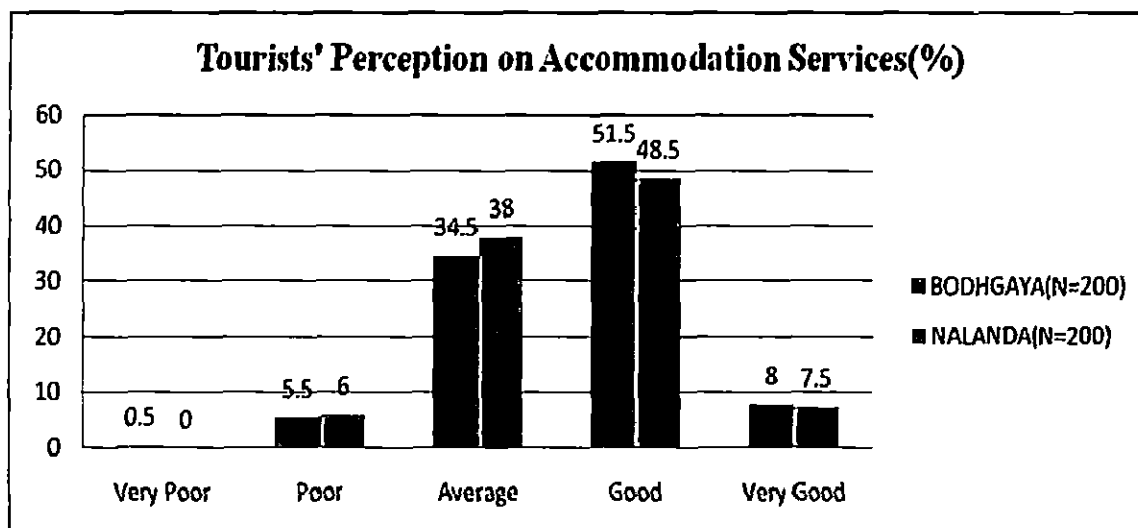
The respondents were requested to rate their perception about the attributes of the destinations on Likert five point scale ranging from very poor (1) to very good (5). The following bar diagrams show the perception of respondents about ten attributes of the destination in percentage. Ten attributes of the destination are transportation services, accommodation services, catering and food services, shopping facilities, public convenience, information and guidance, parking facility, safety and security, cleanliness and hygiene and behavior of the local people.

Figure 5.16: Respondents' Perception on Transportation Services



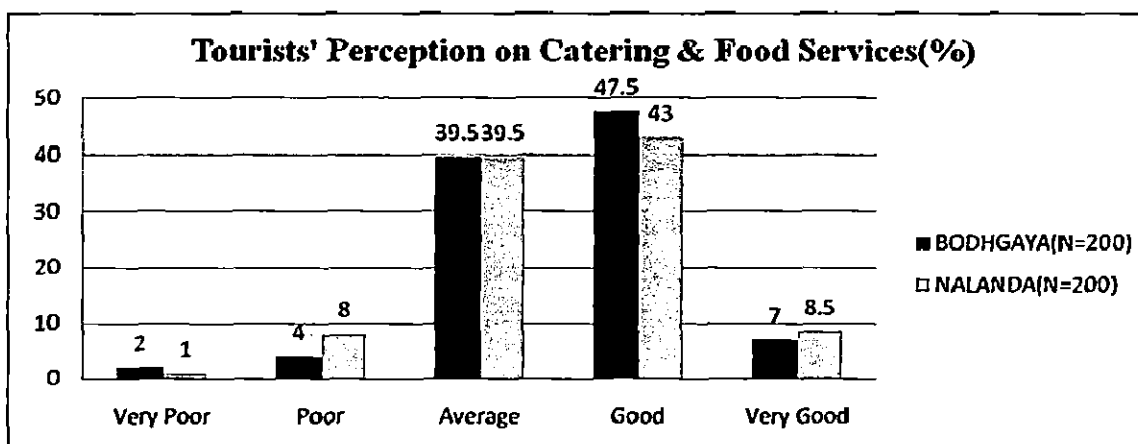
Transportation Service: It is observed from the figure 5.16 that 51% of respondents at Bodhgaya rated the transportation service as good. 31.5 percent of respondents at Bodhgaya gave average rating; followed by poor rating (10 %). Only 5 percent of respondents gave a 'very good' rating to the transportation service at Bodhgaya. 63% of respondents in Nalanda rated the transportation service as good, followed by average rating. 8 percent of respondents rated very good, 5 percent of respondents rated it as poor and 2 percent rated as very poor.

Figure 5.17: Respondents' Perception on Accommodation Services



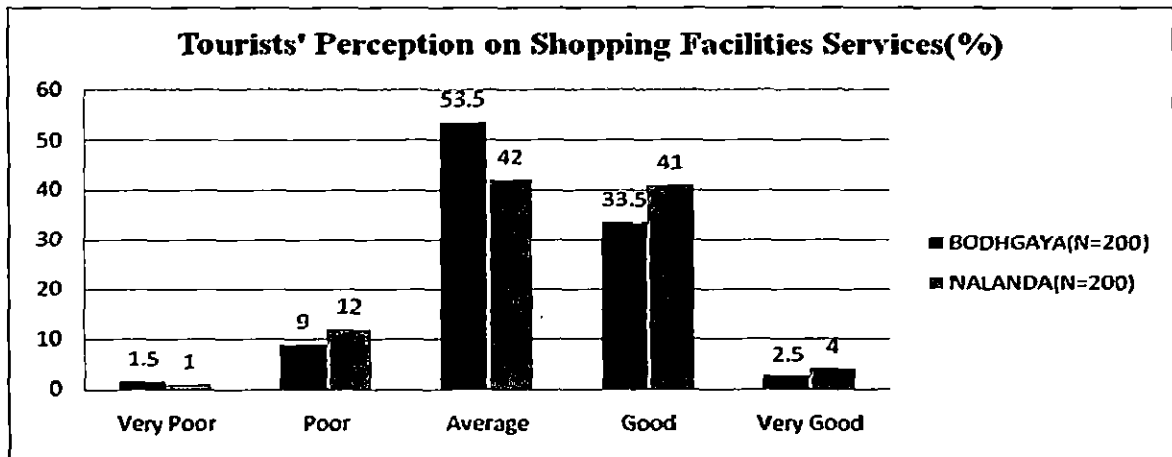
Accommodation Services: The above figure 5.17 shows the responses of the respondents on accommodation services. At Bodhgaya 51.5% of respondents found that accommodation service was good, 34.5% of the respondents found the accommodation service was average, 8% of the respondents found the accommodation service was very good and only 6% of respondents found the accommodation service poor or very poor. In Nalanda, 48.5% of the respondents found it good, 38% found it average whereas 7.5% of the respondents found it very good. Only 6% of respondents find the accommodation poor. No respondent found the accommodation service very poor at the destination.

Figure 5.18: Respondents' Perception on Catering & Food Services



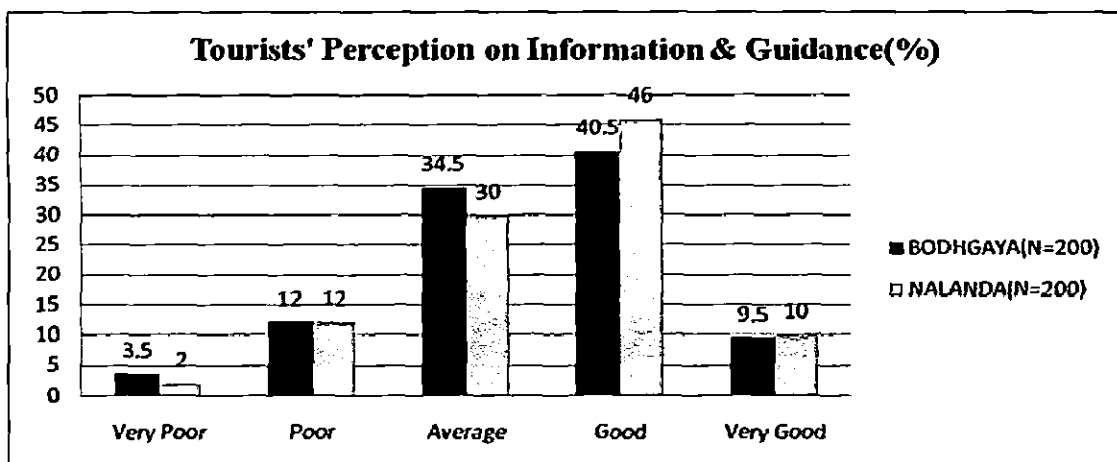
Catering and Food Services: The above figure 5.18 shows the responses of the respondents on catering and food services. Majority of respondents at Bodhgaya(54.5%) and Nalanda(51.5%) find the catering and food services 'good' including 'very good', followed by those who were neutral (39.5%), and those who find poor and very poor are 6% & 9% respectively.

Figure 5.19: Respondents' Perception on Shopping Facilities



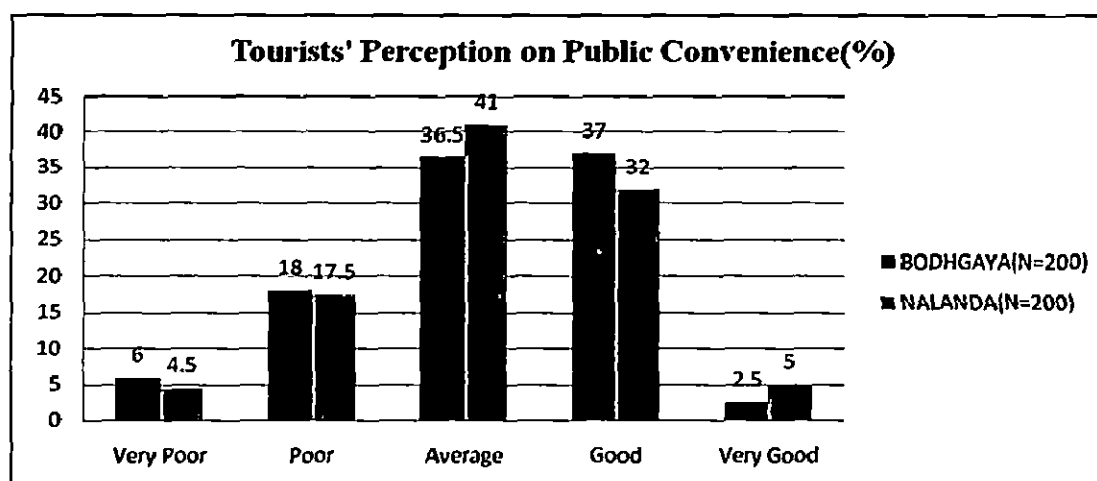
Shopping Facility: The above figure 5.19 shows the responses of the respondents on shopping facility. In terms of shopping facility 53.5 % of respondents at Bodhgaya and 42% of respondents in Nalanda found it average. 33.5 % of respondents at Bodhgaya and 41% of respondents in Nalanda find that shopping facility was good, whereas 10.5% of respondents at Bodhgaya and 13% of respondents in Nalanda find it poor or very poor. Only 2.5% of respondents at Bodhgaya and 4% of respondents at Nalanda find the shopping facility very good.

Figure 5.20: Respondents' Perception on Information & Guidance



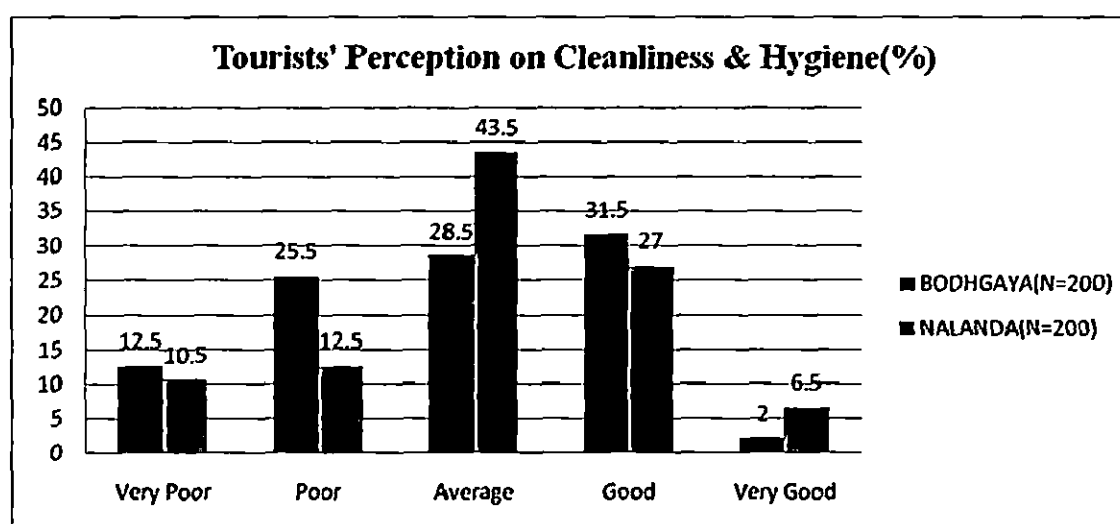
Information and Guidance: The above figure 5.20 shows the responses of the respondents on information and guidance. 50 % of respondents at Bodhgaya and 56% of respondents at Nalanda find the information and guidance, like sign board, as good including very good, whereas 34.5% of the respondents at Bodhgaya and 30% of respondents in Nalanda find it average. Those who find it poor are 12% each at Bodhgaya and Nalanda and very poor 3.5% & 2% respectively at both places.

Figure 5.21: Respondents' Perception on Public Convenience



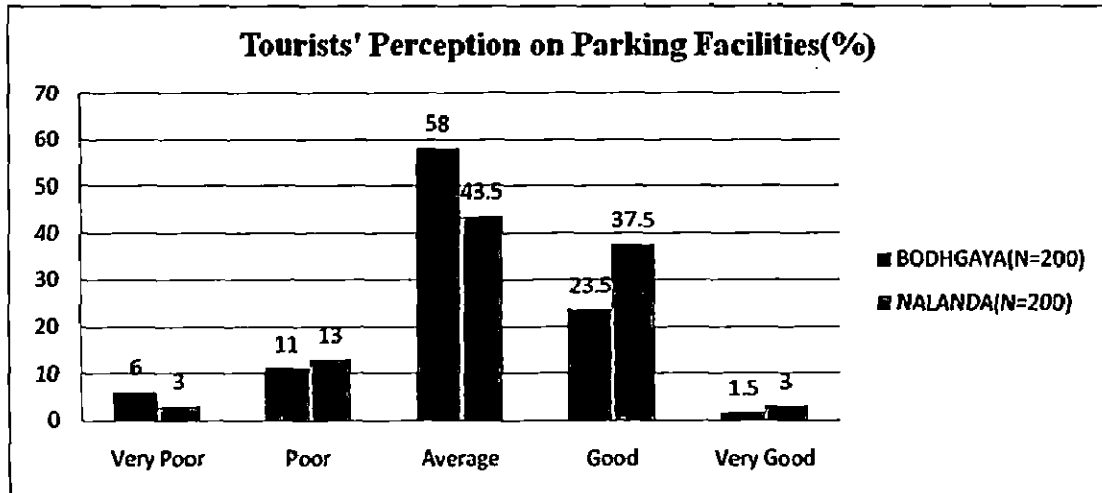
Public Convenience: The above figure 5.21 shows the responses of the respondents on public convenience. At Bodhgaya, 37 % of respondents were of the opinion that public convenience was good whereas 36.5% of the respondents find it average. 24% of respondents find it poor including very poor whereas only 2.5% of respondents find it very good. In Nalanda, 41 % of respondents were of the opinion that public convenience was average, whereas 22% of the respondents find it poor or very poor. Only 37% of respondents find it good including very good.

Figure 5.22: Respondents' Perception on Cleanliness & Hygiene



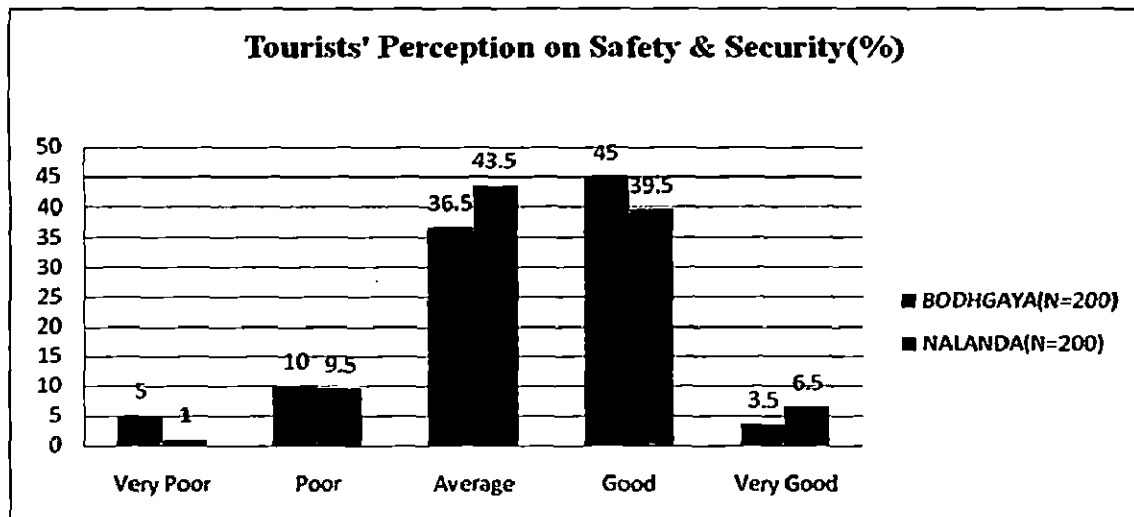
Cleanliness and Hygiene: The above figure 5.22 shows the responses of the respondents on Cleanliness and Hygiene. In terms of cleanliness and hygiene, destination performance was very poor. 38% of respondents at Bodhgaya and 23% respondents in Nalanda were of the opinion that cleanliness was poor including very poor, whereas 28.5% of respondents at Bodhgaya and 43.5% respondents in Nalanda found it average. Only 33.5% of the respondents each at Bodhgaya and Nalanda rated cleanliness good including very good.

Figure 5.23: Respondents' Perception on Parking Facilities



Parking Facility: The above figure 5.23 shows the responses of the respondents on parking facility. 58% of the respondents at Bodhgaya and 43.5% of respondents in Nalanda found the parking facility average, whereas 25% of the respondents at Bodhgaya and 40.5% of respondents in Nalanda found the parking facility 'good' including 'very good', followed by the proportion of the respondents at Bodhgaya(17%) and Nalanda (16%) who found it poor including very poor.

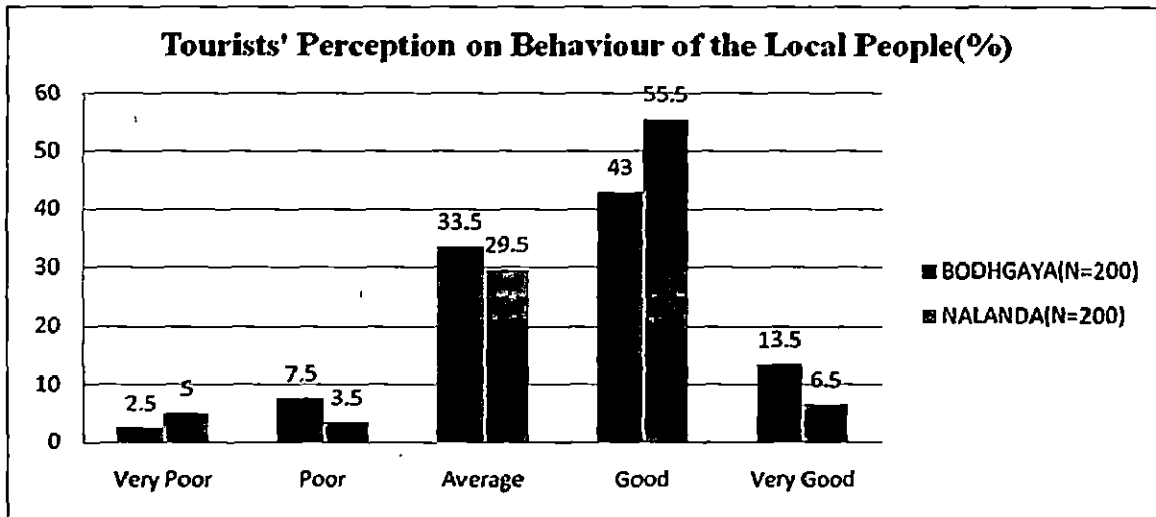
Figure 5.24: Respondents' Perception on Safety & Security



Safety and Security: The above figure 5.24 shows the responses of the respondents on safety and security. At Bodhgaya, 45 % of the respondents found that safety and security was good, only 3.5% of the respondents found it very good. The response of 36% of the respondents was average. 15 % of the respondents found it poor including very poor. At Nalanda, 39.5 % of the respondents found that safety and security was good, only 6.5% of the respondents found it very good. The response of 43.5% of the

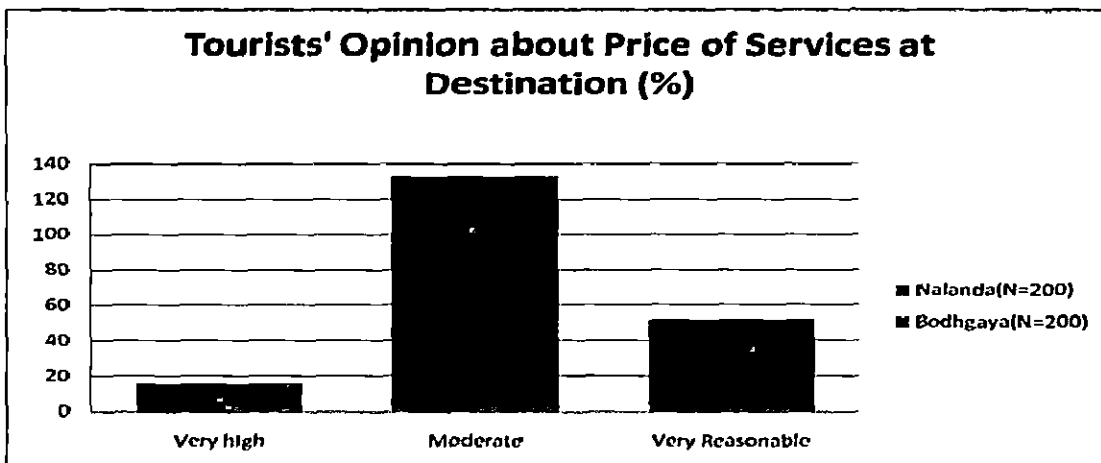
respondents was average. 10.5 % of the respondents found it poor including very poor.

Figure 5.25: Respondents ' Perception on Behaviour of the Local People



Behavior of the Local People: The above figure 5.25 shows the responses of the respondents on Behavior of the local people. At Bodhgaya, 43 % of the respondents found the behavior of the local people as good, whereas 13.5% of the respondents found it as very good. 33.5% of the respondents found it 'average' whereas 10% of the respondents found it 'poor' including 'very poor'. In Nalanda, 55.5% of the respondents found the behavior of the local people as good, whereas 6.5% of the respondents found it 'very good'. 29.5% of the respondents found it average whereas 8.5% of the respondents found it poor including very poor.

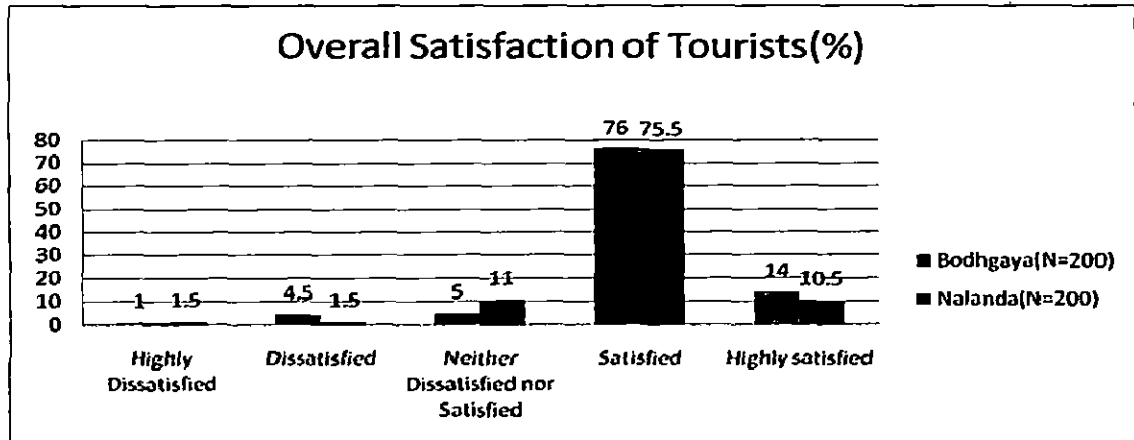
Figure 5.26: Respondents' Perception about the Price of Services



The above figure 5.26 shows the responses of the respondents about prices of services at Bodhgaya and Nalanda. The respondents were asked as to how they find the prices of services at the destinations. It is observed from the figure that majority of respondents (62 % at Bodhgaya and 70 % in Nalanda) found the prices of services as

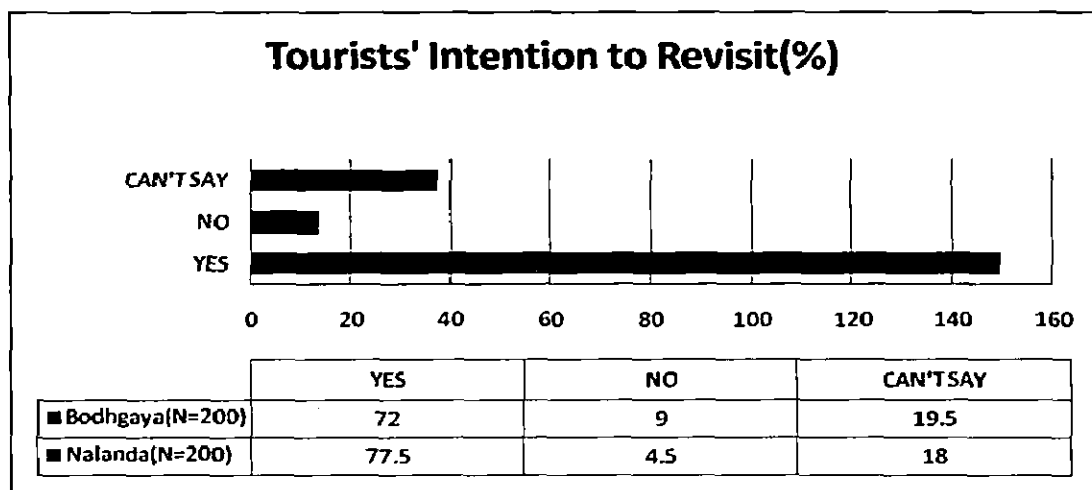
'moderate'. 29 % of respondents at Bodhgaya and 23.5% respondents in Nalanda expressed their opinion that prices of services charged were very reasonable. Only 9 % of respondents at Bodhgaya and 6.5% of respondents in Nalanda found the prices of services very high.

Figure 5.27: Respondents' Overall Satisfaction with the pilgrimage Destinations



Respondents were also requested to rate and evaluate their overall experience at the pilgrimage destinations in terms of satisfaction. The above figure 5.27 shows the overall satisfaction of respondents at Bodhgaya and Nalanda. 76 percent of the respondents at Bodhgaya and 75.5 percent of the respondents in Nalanda indicated that they were satisfied. 14 percent of respondents at Bodhgaya and 10.5 percent of respondents in Nalanda were highly satisfied with their visit. 5 percent respondents at Bodhgaya and 11 percent of respondents in Nalanda were neutral in their opinions, and 5.5 percent of the respondents at Bodhgaya and 3 percent of the respondents in Nalanda were dissatisfied including highly dissatisfied.

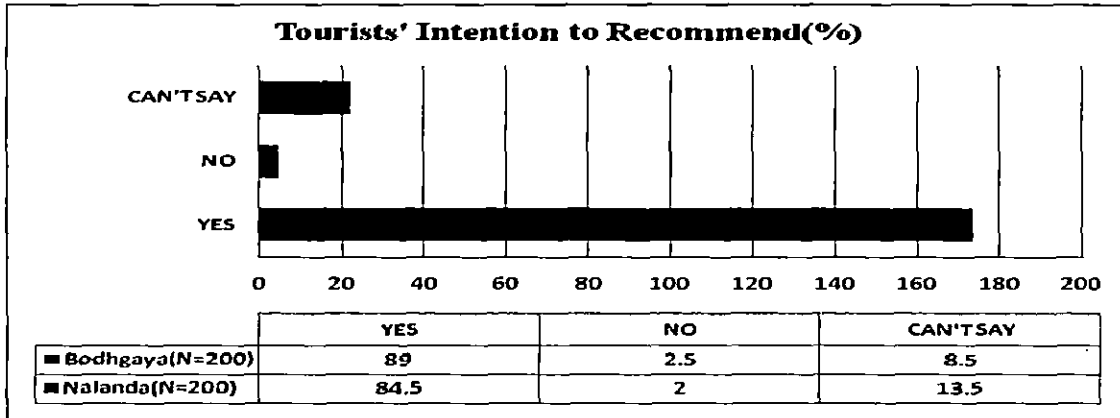
Figure 5.28: Intention to Revisit Bodh-Gaya and Nalanda



The figure 5.28 shows that 71.5 percent of respondents at Bodh-Gaya and 77.5 percent of respondents in Nalanda were having intention to revisit to the pilgrimage

destination, whereas 9 percent of respondents at Bodh-Gaya and 4.5 percent of respondents in Nalanda deny the intention to revisit and 19.5 percent of respondents at Bodh-Gaya and 18 percent of respondents in Nalanda were neutral in their opinion on revisiting the destinations.

Figure 5.29: Intention to Recommend Bodh-Gaya and Nalanda



The above figure 5.29 shows that 89 percent of respondents at Bodh-Gaya and 84.5 percent of respondents in Nalanda expressed their opinion that they would recommend the pilgrimage destinations to others like friends and relatives. Only 2.5 percent of respondents at Bodh-Gaya and 2 percent of respondents in Nalanda were of the opinion that they would not recommend the pilgrimage destinations to others. 8.5 percent of the respondents at Bodh-Gaya and 13.5 percent of the respondents in Nalanda were neutral in their opinion.

5.8 Validity of the Research Instrument

The term validity refers to whether or not the test measures what it claims to measure. Several types of validity tests are used to test the goodness of measures and different terms are used for them. The validity tests can be, broadly, categorized as content validity, criterion-related validity (concurrent and predictive validity) and construct validity (Sekaran, 2006). The questionnaire was prepared on the basis of literature review. The questionnaire prepared for survey was distributed among '25' hostel fellows and colleagues who qualified as sample respondents for pilot survey. Feedback was received from the respondents who confirmed accuracy and flow of questionnaire. This was face validity of questionnaire. Face validity is considered as basic and very minimum index of content validity (Sekaran 2006). After pilot test, the same instrument was chosen and shared with management experts and the person having experience in tourism industry for their views. The idea was to understand that

nstrument was actually reflecting the objectives of the study or not. The experts recommended to eliminate a few questions, which were either repetitive or had no clear relevance to the objective of the study. This is content validity. Content validity ensures that the measure includes an adequate and representative set of items that tap the concept (Sekaran, 2006).

5.9 Reliability of Data

Reliability test was performed to ensure the consistency of scale. Reliability means the degree to which the results obtained will be the same from one occasion to another. Cronbach's alpha coefficient is the most widely used method for testing the reliability of scale. Its value ranges between 0 and 1. The closer the value of alpha to 1, greater is the reliability of scale. The alpha value should be at least 0.7. The alpha value in the range of 0.8 or 0.9 is indicative of adequate to very satisfactory scale reliability (Brotherton, 2008). Following table 5.3 shows the attribute wise reliability and overall reliability of ten attributes.

Table 5.1 Reliability Statistics of 10 attributes of pilgrimage destinations

Attributes and overall satisfaction	Cronbach's Alpha
Transportation services	.860
Accommodation services	.858
Catering and foodservices	.853
Shopping facilities	.857
Information and guidance	.844
Public convenience	.838
Cleanliness and hygiene	.841
Parking facility	.839
Safety and security	.844
Behavior of the local people	.856
Overall reliability of all 10 items	.862

The above table 5.1 shows the item-wise values of alpha and the overall alpha value of all 10 attributes, which are more than 0.7 for each attribute and overall. Hence, the scale is reliable for further analysis.

5.10 Mean Scores of Tourist perception on the destination attributes at Bodhgaya & Nalanda.

The following table presents the mean score of ten attributes of the pilgrimage destinations on likert five point scales and their respective ranking.

Table: 5.2 showing Mean and Rank of ten attributes of destination at Bodhgaya & Nalanda

Pilgrimage Destination Attributes of destination	Bodhgaya(N=200)		Nalanda(N=200)	
	Mean	Rank	Mean	Rank
Transportation services	3.46	4	3.70	1
Accommodation services	3.61	1	3.58	2
catering and food services	3.54	3	3.50	4.5
Shopping facilities	3.27	7	3.35	7
Information and guidance	3.41	5	3.50	4.5
Public convenience	3.12	8	3.16	9
Cleanliness and hygiene	2.85	10	3.07	10
Parking facility	3.04	9	3.25	8
Safety and security	3.32	6	3.41	6
Behavior of the local people	3.58	2	3.55	3

The above table 5.2 shows the mean value and rank of destination attributes at Bodhgaya and Nalanda. The analysis of mean of individual attribute shows that accommodation service at Bodhgaya is the most satisfactory attribute followed by behavior of the local people and catering and food services, whereas Transportation services is the most satisfactory attribute in Nalanda followed by accommodation services and behavior of the local people. Cleanliness and hygiene is least satisfactory attribute at both destinations i.e Bodhgaya and Nalanda. The above Table 5.4, moreover, shows that safety and security, shopping facilities, cleanliness and hygiene stand on the same rank (6th, 7th and 10th respectively) at Bodhgaya and Nalanda.

5.11 Testing of Hypotheses

The hypotheses formulated for the present study has been tested with the help of parametric test (Independent samples t-test and one way ANOVA). The independent samples t-test is used to compare the means of two independent groups

(Lee and Lings, 2008). For the present study Independent Sample t-test was used to analyze the perception of foreign and domestic tourists on destination attributes and to analyze the differences in overall satisfaction of tourists in terms of Nationality, gender and between Bodhgaya and Nalanda. For comparing the mean scores of more than two groups, ANOVA is used. ANOVA stands for analysis of variance. ANOVA is used to determine whether three or more group means are equal. Thus, it tests the null hypothesis that all group means are equal. ANOVA produces F-ratio to compare the amount of systematic variance in the data to the amount of unsystematic variance. A significant 'F' ratio indicates that the null hypothesis is rejected, which states that the populations means are equal (Lee and Lings 2008). In this research, one way ANOVA was used to analyze the differences in overall satisfaction of tourists across the selected demographic characteristics of the tourists such as age groups, education level, employment status, income and religion. For conducting Independent sample t-test and ANOVA, it is assumed that the distribution of scores on the dependent variable is normal and the samples are obtained from population of equal variances. However, the violation of these assumptions does not cause any major problems because these techniques are reasonably robust of violations (Pallant, 2005). Further, with the sample size of more than 30, the violation of normality assumption should not cause any major problem (Stevens, 1996 as cited in Pallant, 2005). For large samples (n=30 or more) the distribution of the scores can be approximated by the normal distribution (Malhotra and Dash, 2009). The hypotheses were tested at the 5% level of significance. To achieve the objectives of the study, the following hypotheses were developed for statistical testing.

H₀ 1: There is no significant difference in the perception of foreign and domestic tourists on the selected destination attributes at Bodhgaya.

H_a 1: There is a significant difference in the perception of foreign and domestic tourists on the selected destination attributes at Bodhgaya.

Tourists' perception and the differences in their perception on destination attributes were analyzed according to Nationality. In this study Nationality of tourists has been broadly classified into domestic (Indians) versus foreign. Independent sample t-test has been used to analyze the differences of foreign and domestic

tourists' perception on the ten attributes of the destinations. The hypothesis comprises ten sub-hypotheses based on the ten destination attributes of the tourist destination. The tourists were requested to rate their perception about the attributes on Likert five point scale ranging from very poor (1) to very good (5).

H₀1.1: There is no significant difference in the perception of foreign and domestic tourists on the transportation services at Bodhgaya.

H_a 1.1: There is a significant difference in the perception of foreign and domestic tourists on the transportation services at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on transportation services at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table 5.3 Result of Independent Sample t-test on the transportation services at Bodhgaya

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	91	3.32	.893	-2.201	.029
Domestic	109	3.58	.773		

It is observed from the table 5.3 that mean value of domestic tourist is M= 3.58 which is more than that of foreign tourists (M=3.32). This indicates that transportation services were more satisfactory for domestic tourist. The result of independent sample t-test shows t value= -2.201 and sig. value = .029 which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference in the perception of foreign and domestic tourists on transportation services. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on transportation services at Bodhgaya is rejected and alternative hypothesis is accepted.

H₀1.2: There is no significant difference in the perception of foreign and domestic tourists on the accommodation services at Bodhgaya.

H_a1.2: There is a significant difference in the perception of foreign and domestic tourists on the accommodation services at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on accommodation services at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table 5.4 Result of Independent Sample t-test on the accommodation services at Bodhgaya

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	91	3.49	.751	-2.046	.042
Domestic	109	3.71	.711		

It is observed from the table 5.4 that mean value of domestic tourist is $M=3.71$ which is more than that of foreign tourists ($M=3.49$). This indicates that accommodation services were more satisfactory for domestic tourist. The result of independent sample t test shows t value= -2.046 and sig. value = .042 which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference in the perception of foreign and domestic tourists on accommodation services. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on accommodation services at Bodhgaya is rejected and alternative hypothesis is accepted.

$H_{01.3}$: There is no significant difference in the perception of foreign and domestic tourists on the catering and food services at Bodhgaya.

$H_{a1.3}$: There is a significant difference in the perception of foreign and domestic tourists on the catering and food services at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on catering and food services at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table 5.5 Result of Independent Sample t-test on the catering and food services at Bodhgaya.

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	91	3.52	.721	-.310	.757
Domestic	109	3.55	.811		

It is observed from the table 5.5 that mean value of domestic tourist is $M=3.55$ which is more than that of foreign tourists ($M=3.52$). This indicates that Catering and Food services were more satisfactory for domestic tourist. However, the result of independent sample t-test shows t value = $-.310$ and sig. value = $.757$ which is more than $.05$ (5% level of significance). The significance value of greater than $.05$ indicates no significant difference in the perception of foreign and domestic tourists on Catering and Food services. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Catering and Food services at Bodhgaya is accepted and alternative hypothesis is rejected.

$H_{01.4}$: There is no significant difference in the perception of foreign and domestic tourists on Shopping Facility at Bodhgaya.

$H_{a1.4}$: There is a significant difference in the perception of foreign and domestic tourists on Shopping Facility at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on shopping facilities at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table 5. 6 Result of Independent Sample t-test on Shopping Facility at Bodhgaya

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	91	3.12	.664	-2.627	.009
Domestic	109	3.39	.744		

It is observed from the table 5.6 that mean value of domestic tourist is $M=3.39$ which is more than that of foreign tourists ($M=3.12$). This indicates that shopping facilities were more satisfactory for domestic tourist. The result of independent sample t-test shows t value = -2.627 and sig. value = $.009$ which is less than $.05$ (5% level of significance). The significance value of less than $.05$ indicates a significant difference in the perception of foreign and domestic tourists on Shopping Facility. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Shopping Facility at Bodhgaya is rejected and alternative hypothesis is accepted.

H_0 1.5: There is no significant difference in the perception of foreign and domestic tourists on Information and Guidance at Bodhgaya.

H_a 1.5: There is a significant difference in the perception of foreign and domestic tourists on Information and Guidance at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Information and Guidance at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table 5.7 Result of Independent Sample t-test on Information and Guidance at Bodhgaya.

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	91	3.41	1.022	.022	.983
Domestic	109	3.40	.873		

It is observed from the table 5.7 that mean value of foreign tourists is $M=3.41$, which is more than that of domestic tourists ($M=3.40$). This indicates that Information and Guidance were more satisfactory for foreign tourist. The result of independent sample t-test shows t value= .022 and sig. value = .983 which is less than .05(5% level of significance). The significance value of greater than .05 indicates no significant difference in the perception of foreign and domestic tourists on information and guidance. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on information and guidance at Bodhgaya is accepted and alternative hypothesis is rejected.

H_0 1.6: There is no significant difference in the perception of foreign and domestic tourists on Public Convenience at Bodhgaya.

H_a 1.6: There is a significant difference in the perception of foreign and domestic tourists on Public Convenience at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Public Convenience at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table 5.8 Result of Independent Sample t-test on Public Convenience at Bodhgaya

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	91	2.96	.906	-2.282	.024
Domestic	109	3.26	.947		

It is observed from the table 5.8 that mean value of domestic tourists is $M=3.26$, which is more than that of foreign tourists ($M=2.96$). This indicates that Public Convenience were more satisfactory for domestic tourist. The result of independent sample t-test shows t value= -2.282 and sig. value = .024 which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference in the perception of foreign and domestic tourists on Public Convenience. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Public Convenience at Bodhgaya is rejected and alternative hypothesis is accepted.

H_0 1.7: There is no significant difference in the perception of foreign and domestic tourists on Cleanliness and Hygiene at Bodhgaya.

H_a 1.7: There is a significant difference in the perception of foreign and domestic tourists on Cleanliness and Hygiene at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Cleanliness and Hygiene at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table 5.9 Result of Independent Sample t-test on Cleanliness and Hygiene at Bodhgaya.

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	91	2.45	1.057	-5.150	.000
Domestic	109	3.18	.954		

It is observed from the table 5.9 that mean value of domestic tourists is $M=3.18$, which is more than that of foreign tourists ($M=2.45$). This indicates that Cleanliness and Hygiene were more satisfactory for domestic tourists. The result of independent sample t-test shows t value= -5.150 and sig. value = $.000$ which is less than $.05$ (5% level of significance). The significance value of less than $.05$ indicates a significant difference in the perception of foreign and domestic tourists on Cleanliness and Hygiene. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Cleanliness and Hygiene at Bodhgaya is rejected and alternative hypothesis is accepted.

H_0 1.8: There is no significant difference in the perception of foreign and domestic tourists on Parking Facility at Bodhgaya.

H_a 1.8: There is a significant difference in the perception of foreign and domestic tourists on Parking Facility at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Parking Facility at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table 5.10 Result of Independent Sample t-test on Parking Facility at Bodhgaya.

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	91	2.81	.773	-3.673	.000
Domestic	109	3.22	.786		

It is observed from the table 5.10 that mean value of domestic tourists is $M=3.22$, which is more than that of foreign tourists ($M=2.81$). This indicates that Parking Facility was more satisfactory for domestic tourist the result of independent sample t-test shows t value= -3.673 and sig. value = $.000$ which is less than $.05$ (5% level of significance). The significance value of less than $.05$ indicates a significant difference in the perception of foreign and domestic tourists on Parking Facility. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Parking Facility at Bodhgaya is rejected and alternative hypothesis is accepted.

H₀1.9: There is no significant difference in the perception of foreign and domestic tourists on Safety and Security at Bodhgaya.

H_a1.9: There is a significant difference in the perception of foreign and domestic tourists on Safety and Security at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Safety and Security at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table 5.11: Result of Independent Sample t-test on Safety and Security at Bodhgaya.

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	91	3.40	.893	1.099	.273
Domestic	109	3.26	.886		

It is observed from the table 5.11 that mean value of foreign tourists is M=3.40, which is more than that of domestic tourists (M=3.26). This indicates that Safety and Security were more satisfactory for foreign tourists. However, the result of independent sample t-test shows t value= 1.099 and sig. value = .273 which is more than .05(5% level of significance). The significance value of greater than .05 indicates no significant difference in the perception of foreign and domestic tourists on Safety and Security. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Safety and Security at Bodhgaya is accepted and alternative hypothesis is rejected.

H₀1.10: There is no significant difference in the perception of foreign and domestic tourists on Behavior of the Local People at Bodhgaya.

H_a1.10: There is a significant difference in the perception of foreign and domestic tourists on Behavior of the Local People at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Behavior of the local people at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table 5.12: Result of Independent Sample t-test on Behavior of the Local People at Bodhgaya

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	91	3.49	.982	-1.151	.251
Domestic	109	3.64	.834		

It is observed from the table 5.12 that mean value of domestic tourists is $M=3.64$, which is more than that of foreign tourists ($M=3.49$). This indicates that Behavior of the Local People was more satisfactory for domestic tourists. However, the result of independent sample t-test shows t value= -1.151 and sig. value = .251 which is more than .05(5% level of significance). The significance value of greater than .05 indicates no significant difference in the perception of foreign and domestic tourists on Behavior of the Local People. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Behavior of the Local People at Bodhgaya is accepted and alternative hypothesis is rejected.

H_{02} : There is no significant difference in the perception of foreign and domestic tourists on the selected destination attributes in Nalanda.

H_{a2} : There is a significant difference in the perception of foreign and domestic tourists on the selected destination attributes in Nalanda.

Tourists' perception and the differences in their perception were analyzed according to their Nationality. In this study Nationality of tourists has been broadly classified into domestic (Indians) versus foreign. Independent sample t-test has been used to analyze the differences of foreign and domestic tourists' perception on the ten attributes of the destinations. The hypothesis comprises ten sub-hypotheses based on the ten destination attributes of the tourist destination. The tourists were requested to rate their perception about the attributes on Likert five point scale ranging from very poor (1) to very good (5).

$H_{02.1}$: There is no significant difference in the perception of foreign and domestic tourists on Transportation Service in Nalanda

Ha2.1: There is a significant difference in the perception of foreign and domestic tourists on Transportation Service in Nalanda

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Transportation Services in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table 5.13: Result of Independent Sample t-test on Transportation Service in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	3.56	.910	-2.097	.038
Domestic	116	3.80	.635		

It is observed from the table 5.13 that mean value of foreign tourist(M=3.56) is lower than that of domestic tourists(M=3.80). This indicates that transportation services were more satisfactory for domestic tourist. The result of independent sample t test shows t value= -2.097 and sig. value = .038 which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference in the perception of foreign and domestic tourists on transportation services. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on transportation services in Nalanda is rejected and alternative hypothesis is accepted.

H₀2.2: There is no significant difference in the perception of foreign and domestic tourists on Accommodation Services in Nalanda.

Ha2.2: There is a significant difference in the perception of foreign and domestic tourists on Accommodation Services in Nalanda.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Accommodation Services in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table 5.14: Result of Independent Sample t-test on Accommodation Services in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	3.56	.750	-.258	.796
Domestic	116	3.59	.699		

It is observed from the table 5.14 that mean value of foreign tourist($M=3.56$) is lower than that of domestic tourists($M=3.59$). This indicates that accommodation services were more satisfactory for domestic tourist. The result of independent sample t test shows t value= -0.258 and sig. value = .796 which is more than .05(5% level of significance). The significance value of greater than .05 indicates no significant difference in the perception of foreign and domestic tourists on accommodation services. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on accommodation services in Nalanda is accepted and alternative hypothesis is rejected.

$H_{02.3}$: There is no significant difference in the perception of foreign and domestic tourists on Catering and Food Services in Nalanda.

$H_{a2.3}$: There is a significant difference in the perception of foreign and domestic tourists on Catering and Food Services in Nalanda.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Catering and Food Services in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table 5.15: Result of Independent Sample t-test on Catering and Food Services in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	3.50	.857	.000	1.000
Domestic	116	3.50	.763		

It is observed from the table 5.15 that mean value of foreign and domestic tourists are the same ($M=3.50$) on catering and food services. However, the result of independent sample t-test shows t value= .0 and sig. value = 1 which is more than

.05(5% level of significance). The significance value of greater than .05 indicates no significant difference in the perception of foreign and domestic tourists on Catering and Food Services. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Catering and Food Services in Nalanda is accepted and alternative hypothesis is rejected.

H₀2.4: There is no significant difference in the perception of foreign and domestic tourists on Shopping Facility in Nalanda

H_a2.4: There is a significant difference in the perception of foreign and domestic tourists on Shopping Facility in Nalanda

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Shopping Facility in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table 5.16: Result of Independent Sample t-test on Shopping Facility in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	3.25	.834	-1.546	.124
Domestic	116	3.42	.736		

It is observed from the table 5.16 that mean value of domestic tourists (M=3.42) is more than that of foreign tourists(M=3.25). This indicates that shopping facilities were more satisfactory for domestic tourist. The result of independent sample t-test shows t value= -1.546 and sig. value = .124 which is more than .05(5% level of significance). The significance value of greater than .05 indicates no significant difference in the perception of foreign and domestic tourists on Shopping Facility. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Shopping Facility in Nalanda is accepted and alternative hypothesis is rejected.

H₀2.5: There is no significant difference in the perception of foreign and domestic tourists on Information and Guidance in Nalanda.

Ha2.5: There is a significant difference in the perception of foreign and domestic tourists on Information and Guidance in Nalanda.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Information and Guidance in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table 5.17: Result of Independent Sample t-test on Information and Guidance in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	3.20	.991	-3.963	.000
Domestic	116	3.72	.767		

It is observed from the table 5.17 that mean value of domestic tourists ($M=3.72$) is more than that of foreign tourists ($M=3.20$). This indicates that Information and Guidance were more satisfactory for domestic tourist. The result of independent sample t-test shows t value= -3.963 and sig. value = .000 which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference in the perception of foreign and domestic tourists on Information and Guidance. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Information and Guidance in Nalanda is rejected and alternative hypothesis is accepted.

H₀2.6: There is no significant difference in the perception of foreign and domestic tourists on Public Convenience in Nalanda.

Ha2.6: There is a significant difference in the perception of foreign and domestic tourists on Public Convenience in Nalanda.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Public Convenience in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table 5.18: Result of Independent Sample t-test on Public Convenience in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	2.83	.903	-4.372	.000
Domestic	116	3.39	.872		

It is observed from the table 5.18 that mean value of domestic tourists (M=3.39) is more than that of foreign tourists (M=2.83). This indicates that Public Convenience were more satisfactory for domestic tourists. The result of independent sample t-test shows t value= -4.372 and sig. value = .000 which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference in the perception of foreign and domestic tourists on Public Convenience. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Public Convenience in Nalanda is rejected and alternative hypothesis is accepted.

H₀2.7: There is no significant difference in the perception of foreign and domestic tourists on Cleanliness and Hygiene in Nalanda.

Ha2.7: There is a significant difference in the perception of foreign and domestic tourists on Cleanliness and Hygiene in Nalanda.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Cleanliness and Hygiene in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table 5.19: Result of Independent Sample t-test on Cleanliness and Hygiene in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	2.71	1.136	-4.072	.000
Domestic	116	3.32	.881		

It is observed from the table 5.19 that mean value of domestic tourists (M=3.32) is more than that of foreign tourists (M=2.71). This indicates that

Cleanliness and Hygiene were more satisfactory for domestic tourists. The result of independent sample t-test shows t value= -4.072 and sig. value = .000 which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference in the perception of foreign and domestic tourists on Cleanliness and Hygiene. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Cleanliness and Hygiene in Nalanda is rejected and alternative hypothesis is accepted.

H₀2.8: There is no significant difference in the perception of foreign and domestic tourists on Parking Facility in Nalanda.

H_a2.8: There is a significant difference in the perception of foreign and domestic tourists on Parking Facility in Nalanda.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Parking Facility in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table 5.20: Result of Independent Sample t-test on Parking Facility in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	2.82	.880	-6.808	.000
Domestic	116	3.55	.637		

It is observed from the table 5.20 that mean value of domestic tourists(M=3.55) is more than that of foreign tourists(M=2.82). This indicates that Parking Facility was more satisfactory for domestic tourists. The result of independent sample t-test shows t value= -6.808 and sig. value = .000 which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference in the perception of foreign and domestic tourists on Parking Facility. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Parking Facility in Nalanda is rejected and alternative hypothesis is accepted.

H₀2.9: There is no significant difference in the perception of foreign and domestic tourists on Safety and Security in Nalanda.

Ha2.9: There is a significant difference in the perception of foreign and domestic tourists on Safety and Security in Nalanda.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Safety and Security in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table 5.21: Result of Independent Sample t-test on Safety and Security in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	3.11	.850	-4.866	.000
Domestic	116	3.63	.666		

It is observed from the table 5.21 that mean value of domestic tourists(M=3.63) is more than that of foreign tourists(M=3.11). This indicates that Safety and Security were more satisfactory for domestic tourists. However, the result of independent sample t-test shows t value= -4.866 and sig. value = .000 which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference on Safety and Security between foreign and domestic tourists. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Safety and Security in Nalanda is rejected and alternative hypothesis is accepted.

H₀2.10: There is no significant difference in the perception of foreign and domestic tourists on Behavior of the Local People in Nalanda.

Ha2.10: There is a significant difference in the perception of foreign and domestic tourists on Behavior of the Local People in Nalanda.

The hypothesis investigates whether there is any significant difference in the perception of foreign and domestic tourists on Behavior of the Local People in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table 5.22: Result of Independent Sample t-test on Behavior of the Local People in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	3.14	1.054	-5.598	.000
Domestic	116	3.84	.537		

It is observed from the table 5.22 that mean value of domestic tourists($M=3.84$) is more than that of foreign tourists($M=3.14$). This indicates that Behavior of the Local People was more satisfactory for domestic tourists. However, the result of independent sample t test shows t value= -5.598 and sig. value = .000 which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference on Behavior of the Local People between foreign and domestic tourists. Hence, the hypothesis that there is no significant difference in the perception of foreign and domestic tourists on Behavior of the Local People in Nalanda is rejected and alternative hypothesis is accepted.

H₀₃: There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of tourists' demographic characteristics such as Nationality, gender, age groups, education level, Employment Status, income and religion

H_{a3}: There is a significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of tourists' demographic characteristics such as Nationality, gender, age groups, education level, Employment Status, income and religion

Tourists' overall satisfaction is formed as a result of their interaction with the different facilities and services at tourism destinations. Tourists' overall satisfaction has been analyzed across the demographic variables. To test the above hypothesis independent sample t-test and one way ANOVA have been used. The hypothesis comprises seven sub-hypotheses based on the demographic variables. Independent sample t-test has been used to analyze the mean scores of tourists on overall satisfaction in terms of Nationality and gender, whereas one way ANOVA has been used for analyzing the mean scores of tourist on overall satisfaction across age groups, education level, employment status, income groups and religions. The tourists were requested to evaluate their experience on Likert five point scale ranging from highly

dissatisfied (1) to highly satisfied (5). Before running the analysis of variance, the category with less frequency was clubbed together with similar one. This was done in order to maximize the number of cases in each category of demographic variable. Following the studies of Patwal, and Agarwal, (2013) and Moutinho, Albayrak and Caber (2012), the demographic variable 'age group' has been grouped into three categories: 18-30 years, 31-50 years and above 50 years. The age group of 31-40 year was clubbed with 41-50 years, and 51-60 years with above 60 years. As regard the education level category of upto high school and undergraduate, both were clubbed together. The demographic variable employment status was grouped into four groups by clubbing the category of housewives and unemployment with the category of others. As regard the religions of tourists, the response in the category of Sikh and Islam was insignificant and therefore these two categories were clubbed with the category of others. The same pattern was adopted for the demographic variables obtained from Nalnada.

H₀3.1: There is no significant difference in the overall satisfaction of foreign and domestic tourists at Bodhgaya.

H_a3.1: There is a significant difference in the overall satisfaction of foreign and domestic tourists at Bodhgaya.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of foreign and domestic tourists at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table: 5.23 Result of Independent Sample t Test on overall satisfaction of foreign and domestic tourists at Bodhgaya

Nationality	N	Mean	t-value	Sig. value
Foreign	91	3.97	-.055	.956
Domestic	109	3.97		

It has been found from the above table 5.23 that the mean value of foreign and domestic tourists is equal. The mean value of 3.97 on overall satisfaction indicates that tourists are satisfied with their visit to Bodhaya. The equal mean scores further

indicate that foreign and domestic tourists are equally satisfied with their experience at Bodhgaya.

The result of independent sample t-test shows t value = -.055 and sig. value = .956 which is more than .05(5% level of significance). It indicates that there is no significant difference in the mean value of foreign and domestic tourists on overall satisfaction. Hence, the hypothesis that there is no significant difference in the overall satisfaction of foreign and domestic tourists is accepted and alternative hypothesis is rejected.

H₀3.2: There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of gender.

H_a3.2: There is a significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of gender.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of gender at Bodhgaya. Independent Sample t-test has been used to test this hypothesis.

Table: 5.24 Result of Independent Sample t Test on overall satisfaction in terms of gender at Bodhgaya

Gender	N	Mean	t-value	Sig. value
Male	141	4.00	.920	.360
Female	59	3.90		

The above table 5.24 shows the result of independent sample t-test. The table indicates that mean value of male tourists is M=4, which shows that male tourists are highly satisfied with their visit to Bodhgaya, whereas the mean value of female tourists is 3.90 which also tends to be satisfactory. The high scores of mean indicate that both male and female tourists are satisfied with their visit to Bodhgaya.

However, the result of independent sample t-test shows t value = .920 and sig. value = .360 which is more than .05(5% level of significance). It indicates that there is no significant difference in mean values of male and female tourists on overall satisfaction at Bodhgaya. Hence, the hypothesis that there is no significant difference

in the overall satisfaction of tourists in terms of gender is accepted and alternative hypothesis is rejected.

H₀3.3: There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of age groups.

H_a3.3: There is a significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of age groups.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of age groups at Bodhgaya. One Way ANOVA has been used to test this hypothesis.

Table: 5.25 Result of one way Analysis of Variance on overall satisfaction in terms of age groups at Bodhgaya

Age group	N	Mean	Std. Deviation	F-value	Sig. value
18-30 Year	74	3.84	.777	3.530	.031
31-50 Year	91	3.99	.548		
Above 50 Year	35	4.20	.719		
Total	200	3.97	.679		

The above table 5.25 shows the result of one way analysis of variance. The distribution of mean scores across the different age groups indicates that tourists in all the age group are more or less satisfied with their visit to Bodhgaya. This has been found that the mean score of the tourists in the age group of above 50 years is highest (M= 4.20). This indicates that the tourists in this age group are most satisfied with the visit or stay at Bodhgaya. However, the mean value of the tourists in the age group of 18-30 year is M= 3.84 which is the least in comparison to the tourists in the other age groups.

However, the table 5.9 indicates that F=3 .530 and sig. = .031, which is less than .05(5% level of significance). The significance value of less than .05 indicates a significant difference in overall satisfaction of tourists across age groups. Hence, the

hypothesis that there is no significant difference in the overall satisfaction of tourists in terms of age groups is rejected and alternative hypothesis is accepted.

H₀3.4: There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of education level.

H_a3.4: There is a significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of education level.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of education level at Bodhgaya. One Way ANOVA has been used to test this hypothesis.

Table: 5.26 Result of one way Analysis of Variance on overall satisfaction in terms of education level at Bodhgaya

Education Level	N	Mean	Std. Deviation	F-value	Sig. value
Under Graduate	54	3.87	.616	1.831	.163
Graduate	93	3.95	.771		
Master and Above	53	4.11	.543		
Total	200	3.97	.679		

The above table 5.26 shows the result of one way ANOVA test. This has been found that the mean value of the tourists who are master and above is highest ($M=4.11$). This indicates that the highly educated tourists are more satisfied with their visit or stay at Bodhgaya. However, the mean value of the tourists who are not graduate is $M=3.87$ which is the least in comparison to the tourists who are graduate and master and above.

The result of one way ANOVA shows $F=1.831$ and $\text{sig.}=.163$, which is more than .05(5% level of significance). The significance value of greater than .05 indicates no significant difference in overall satisfaction of tourists across education levels. Therefore, the hypothesis that there is no significant difference in the overall satisfaction of tourists in terms of education level is accepted and alternative hypothesis is rejected.

H₀3.5: There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of employment status.

H_a3.5: There is a significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of employment status.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of employment status at Bodhgaya. One Way ANOVA has been used to test this hypothesis.

Table: 5.27 Result of one way Analysis of Variance on overall satisfaction in terms of employment status at Bodhgaya

Employment Status	N	Mean	Std. Deviation	F-value	Sig. value
Employed	85	4.12	.498	3.168	.026
Self-Employed	47	3.77	.890		
Student	37	3.86	.631		
Other	31	4.00	.730		
Total	200	3.97	.679		

The above table 5.27 shows the result of one way ANOVA test. It is evident that the mean value of the tourists who are employed is highest (M= 4.12). This indicates that employed tourists are more satisfied with the visit or stay at Bodhgaya. However, the mean value of the tourists who are self employed is M= 3.77 which is the least in comparison to the tourists with other employment status.

The result shows F=3.168 and sig. = .026, which is less than .05(5% level of significance). The significance value less than of .05 indicates that there is a significant difference in overall satisfaction of tourists across employment status, and the hypothesis that there is no significant difference in the overall satisfaction of tourists in terms of employment status is rejected and alternative hypothesis is accepted.

H₀3.6: There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of income group.

H_a3.6: There is a significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of income group.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of income groups at Bodhgaya. One Way ANOVA has been used to test this hypothesis.

Table: 5.28 Result of one way Analysis of Variance on overall satisfaction in terms of income group at Bodhgaya

Income(Monthly)	N	Mean	Std. Deviation	F-value	Sig. value
Nil/Not Stated	90	3.97	.661	.237	.870
Less than 20 thousand	25	3.88	.526		
20-40 thousand	29	4.03	.325		
More than 40 thousand	56	3.98	.884		
Total	200	3.97	.679		

The above table 5.28 shows the result of one way ANOVA test. This is evident from the table that a large number of respondents (N=90) belong to the category of students/house wives and non-response to this questions of questionnaire. These respondents are not considered for analysis. The difference has been identified among those falling in three income groups. This has been found that the mean value of tourists whose income is in the category of Rs. 20-40 thousand per month is highest (M= 4.03). This indicates that such tourists are more satisfied with the visit or stay at Bodhgaya. However, the mean value of tourists with income group of less than Rs. 20 thousand per month is M= 3.88 which is the least in comparison to tourists with the income group of Rs. 20-40 thousand and above Rs. 40 thousand per month.

The above table shows F= .237 and sig. = .870, which is more than .05(5% level of significance). The significance value of greater than .05 indicates that difference in overall satisfaction of tourists across income groups is not significant. Hence, the hypothesis that there is no significant difference in the overall satisfaction

of tourists in terms of income groups is accepted and alternative hypothesis is rejected.

H₀3.7: There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of religion.

H_a3.7: There is a significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of religion.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of religion at Bodhgaya. One Way ANOVA has been used to test this hypothesis.

Table: 5.29 Result of one way Analysis of Variance on overall satisfaction in terms of religion at Bodhgaya

Religion	N	Mean	Std. Deviation	F-value	Sig. value
Buddhism	65	4.00	.810	.754	.521
Jainism	9	3.67	1.000		
Hinduism	77	3.95	.560		
Others	49	4.02	.595		
Total	200	3.97	.679		

The above table 5.29 shows the result of one way ANOVA test. It is found that the mean value of tourists with belief in the category of 'others' is highest (M= 4.02). This indicates that these tourists are more satisfied with the visit or stay at Bodhgaya. However, the mean value of tourists professing Jainism religion is M= 3.67 which is the least in comparison to the tourists professing other religions. This is an indication that the tourists professing Jainism are not as much satisfied with the visit or stay as compared to the tourists professing other religions. The category of others include Christians, atheist etc.

The result shows F= .754 and sig. = .521, which is more than .05(5% level of significance). The significance value greater than .05 indicates that there exists no significant difference in overall satisfaction of tourists in terms of religion. Hence, the

hypothesis that there is no significant difference in the overall satisfaction of tourists in terms of religion is accepted and alternative hypothesis is rejected.

H₀4: There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of tourists' demographic characteristics such as Nationality, gender, age groups, education level, Employment Status, income and religion

Ha4: There is a significant difference in the overall satisfaction of the tourists in Nalanda in terms of tourists' demographic characteristics such as Nationality, gender, age groups, education level, Employment Status, income and religion

Tourists' overall satisfaction in Nalanda has been analyzed across the demographic variables. To test the above hypothesis independent sample t-test and one way ANOVA have been used. The hypothesis comprises seven sub-hypotheses based on the demographic variables. Independent sample t-test has been used to analyze the mean scores of tourists on overall satisfaction in terms of Nationality and gender, whereas one way ANOVA has been used for analyzing the mean scores of tourist on overall satisfaction across age groups, education level, employment status, income groups and religions. The tourists were requested to evaluate their experience on Likert five point scale ranging from highly dissatisfied (1) to highly satisfied (5).

H₀4.1: There is no significant difference in the overall satisfaction of foreign and domestic tourists in Nalanda.

Ha4.1: There is a significant difference in the overall satisfaction of foreign and domestic tourists in Nalanda.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of foreign and domestic tourists in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table: 5.30 Result of Independent Samples Test on overall satisfaction of foreign and domestic tourists in Nalanda

Nationality	N	Mean	Std. Deviation	t-value	Sig. value
Foreign	84	3.83	.618	-1.656	.099
Domestic	116	3.98	.646		

Table 5.30 reveals that the mean value of domestic tourists ($M = 3.98$) is more than that of foreign tourists ($M = 3.83$). This indicates that domestic tourists are more satisfied with the visit to Nalanda. However, the mean value of foreign and domestic tourists on overall satisfaction indicates their satisfactory experience in Nalanda.

The result of independent sample t-test shows t value = -1.656 and sig. value = .099, which is more than .05 (5% level of significance). The significance value of greater than .05 indicates no significant difference in overall satisfaction of foreign and domestic tourists. Hence, the hypothesis that there is no significant difference in the overall satisfaction of foreign and domestic tourists is accepted and alternative hypothesis is rejected.

$H_{04.2}$: There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of gender

$H_{a4.2}$: There is a significant difference in the overall satisfaction of the tourists in Nalanda in terms of gender.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of gender in Nalanda. Independent Sample t-test has been used to test this hypothesis.

Table: 5.31 Result of Independent Samples Test on overall satisfaction in terms of gender in Nalanda

Gender	N	Mean	Std. Deviation	t-value	Sig. value
Male	149	3.90	.645	-.784	.434
Female	51	3.98	.616		

In table 5.31 above, the mean value of male and female tourists on overall satisfaction indicates satisfactory experience in Nalanda. However, the mean value of male tourists is $M = 3.90$, which is less than that of female $M = 3.98$. This indicates that female tourists are more satisfied with the visit or stay in Nalanda.

The result of Independent Samples Test shows $t = -.784$ and $\text{Sig.} = .434$ which is more than .05 (5% level of significance). The significance value of greater than .05 indicates that there is no significant difference in overall satisfaction of tourists across gender. Hence, the hypothesis that there is no significant difference in the overall satisfaction of tourists in terms of gender is accepted and alternative hypothesis is rejected.

$H_{04.3}$: There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of age groups.

$H_{a4.3}$: There is a significant difference in the overall satisfaction of the tourists in Nalanda in terms of age groups.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of age groups in Nalanda. One Way ANOVA has been used to test this hypothesis.

Table: 5.32 Result of one way Analysis of Variance on overall satisfaction in terms of age groups in Nalanda

Age Groups	N	Mean	Std. Deviation	F-value	Sig. value
18-30 Years	46	4.17	.739	5.805	.004
31-50 Years	113	3.81	.580		
Above 50 Years	41	3.95	.590		
Total	200	3.92	.637		

The above table 5.32 exhibits that the mean value of the tourists in the age group of 18-30 years is highest ($M = 4.17$). This indicates that the tourists in this age group are more satisfied with the visit or stay at Nalanda. However, the mean value of the tourists in the age group of 31-50 year is $M = 3.81$, which is the least in comparison to the tourists in the other age groups. This is an indication that the

tourists in the age group of 31-50 year are not as much satisfied with their visit or stay as those tourists in the age groups of 18-30 year.

The result of ANOVA test shows $F = 5.246$ and $\text{sig.} = .004$ which is less than .05(5% level of significance). The significance value less than .05 indicates that there is a significant difference on overall satisfaction across age groups. Hence, the hypothesis that there is no significant difference in the overall satisfaction of tourists in terms of age groups is rejected and alternative hypothesis is accepted.

H₀4.4: There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of education level.

H_a4.4: There is a significant difference in the overall satisfaction of the tourists in Nalanda in terms of education level.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of education level in Nalanda. One Way ANOVA has been used to test this hypothesis.

Table: 5.33 Result of One Way Analysis of Variance on overall satisfaction in terms of education level in Nalanda

Education Level	N	Mean	Std. Deviation	F-value	Sig. value
Undergraduate	26	4.15	.543	2.979	.053
Graduate	109	3.83	.631		
Master and Above	65	3.97	.661		
Total	200	3.92	.637		

The Table 5.33 brings to the fore that the mean value of the tourists who are undergraduate is highest ($M = 4.15$). This indicates that the tourists with this level of education are more satisfied with their visit or stay in Nalanda. However, the mean value of the tourists who are graduate is $M = 3.83$ which is the least in comparison to the tourists who are undergraduate and with master level of education.

The result of one way ANOVA test shows $F = 2.979$ and $\text{sig.} = .053$, which is more than .05(5% level of significance). Hence, there exists no significant difference

on overall satisfaction across education level and the hypothesis that there is no significant difference in the overall satisfaction of tourists in terms of education level is accepted and alternative hypothesis is rejected.

H₀4.5: There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of employment status

H_a4.5: There is a significant difference in the overall satisfaction of the tourists in Nalanda in terms of employment status.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of employment status in Nalanda. One Way ANOVA has been used to test this hypothesis.

Table: 5.34 Result of One Way Analysis of Variance on overall satisfaction in terms of employment status in Nalanda

Employment Status	N	Mean	Std. Deviation	F-value	Sig. value
Employed	87	3.92	.686	2.161	.094
Self-Employed	62	3.84	.518		
Student	22	4.23	.869		
Others	29	3.86	.441		
Total	200	3.92	.637		

The above table 5.34 shows that the mean value of the tourists who are students is highest (M= 4.23). This indicates that student tourists are more satisfied with the visit or stay in Nalanda. However, the mean value of the tourists who are self-employed is M= 3.84 which is the least in comparison to the tourists with other occupational background.

The result of ANOVA test shows F=2.161 and sig. = .094 which is more than .05(5% level of significance). Hence, there exists no significant difference on overall satisfaction across employment status and the hypothesis that there is no significant difference in the overall satisfaction of tourists in terms of employment status is accepted and alternative hypothesis is rejected.

H₀4.6: There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of income groups.

H_a4.6: There is a significant difference in the overall satisfaction of the tourists in Nalanda in terms of income groups.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of income groups in Nalanda. One Way ANOVA has been used to test this hypothesis.

Table: 5.35 Result of One Way Analysis of Variance on overall satisfaction in terms of income groups in Nalanda

Income (Monthly)	N	Mean	Std. Deviation	F-value	Sig. value
Nil/Not Stated	77	3.94	.656	.520	.669
Less than 20 thousand	9	3.67	.500		
20-40 thousand	44	3.91	.603		
More than 40 thousand	70	3.94	.657		
Total	200	3.92	.637		

It is evident from the table 5.35 that a large number of respondents (N=77) belong to the category of students/house wives and non-response to the question of the questionnaire. These respondents are not considered for analysis. The difference has been identified among those falling in three income groups. It has been found that the mean value of tourists whose income is more than Rs. 40 thousand per month is highest (M= 3.94). This indicates that those tourists are more satisfied with the visit or stay in Nalanda. However, the mean value of tourists with income group of less than Rs. 20 thousand per month is M= 3.67 which is the least in comparison to tourists with other income groups. This is an indication that tourists who fall in the income group of more than Rs. 40 thousand per month are more satisfied with the visit or stay as compared to the tourists with income group of less than Rs. 40 thousand per month.

The result of ANOVA test shows F=.520 and sig. = .669 which is more than .05(5% level of significance). Hence, there exists no significant difference on overall satisfaction across income group and the hypothesis viz. there is no significant

difference in the overall satisfaction of tourists in terms of income groups is accepted and alternative hypothesis is rejected.

H₀4.7: There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of religion.

H_a4.7: There is a significant difference in the overall satisfaction of the tourists in Nalanda in terms of religion.

The hypothesis investigates whether there is any significant difference in the overall satisfaction of tourists in terms of religion in Nalanda. One Way ANOVA has been used to test this hypothesis.

Table: 5.36 Result of one way Analysis of Variance on overall satisfaction in terms of religion in Nalanda

Religion	N	Mean	Std. Deviation	F-value	Sig. value
Buddhism	81	3.77	.676	3.864	.010
Jainism	29	3.86	.351		
Hinduism	65	4.05	.717		
Others	25	4.16	.374		
Total	200	3.92	.637		

Table 5.36 presents the result of one way ANOVA test. It has been found that the mean value of tourists with belief in the category of others is highest (M= 4.16). This indicates that these tourists are more satisfied with the visit or stay in Nalanda. However, the mean value of tourists professing Buddhism religion is M= 3.77 which is the least in comparison to the tourists professing other religion. This is an indication that the tourists professing Buddhism are not as much satisfied with the visit or stay as the tourists who believe in the category of others. The category of others include Christians, atheist etc.

The table 5.38 further shows F=3.864 and sig. =. 010, which is less than .05 (5% level of significance). Hence, there exists a significant difference on overall satisfaction across religions and the hypothesis that there is no significant difference in the overall satisfaction of tourists in terms of religion is rejected and alternative hypothesis is accepted.

H₀5: There is no significant difference in the overall satisfaction of tourists at Bodhgaya and Nalanda.

H_a5: There is a significant difference in the overall satisfaction of tourists at Bodhgaya and Nalanda.

The differences in overall satisfaction of tourists were analyzed between two pilgrimage destinations in Bihar. Independent sample t-test was used to compare the means of tourists on overall satisfaction at Bodhgaya and Nalanda.

Table: 5.37 Result of Independent Sample t Test on overall satisfaction of tourists at Bodhgaya and Nalanda

Pilgrimage destination	N	Mean	Std. Deviation	t-value	Sig. value
Bodhgaya	200	3.97	.679	.838	.403
Nalanda	200	3.92	.637		

The above Table 5.37 shows the result of independent sample t-test. The mean scores of overall satisfaction for Bodhgaya and Nalanda are 3.97 and 3.92 which tended towards the high end of the satisfaction scale. This suggests that the pilgrimage destinations provide tourists with a satisfactory experience and also indicates that tourists visiting Bodhgaya(M= 3.98) are more satisfied than those visiting with Nalanda (M= 3.92). The mean scores of overall satisfaction for Bodhgaya is greater than that of Nalanda.

The result of independent samples test shows $t = .838$ and $\text{sig.} = .403$, which is more than .05(5% level of significance). Hence, there exists no significant difference in overall satisfaction of tourists at Bodhgaya and Nalanda. Therefore, the Hypothesis that There is no significant difference in the overall satisfaction of tourists at Bodhgaya and Nalanda, is accepted and alternative hypothesis is rejected.

5.12 Summary of Hypotheses Testing

The Table 5.38 below presents the summary of the hypotheses that were formulated for this study and the result obtained after analysis of data across demographic variables.

Table: 5.38 Summary of Hypotheses Testing

	Hypothesis	Results	Remark
H ₀₁	There is no significant difference in the perception of foreign and domestic tourists on the selected destination attributes at Bodhgaya.	Sig. Value(at 5 % level of Significance)	
H _{01.1}	There is no significant difference in the perception of foreign and domestic tourists on Transportation services at Bodhgaya.	.029	Rejected
H _{01.2}	There is no significant difference in the perception of foreign and domestic tourists on Accommodation services at Bodhgaya.	.042	Rejected
H _{01.3}	There is no significant difference in the perception of foreign and domestic tourists on catering and food services at Bodhgaya.	.757	Accepted
H _{01.4}	There is no significant difference in the perception of foreign and domestic tourists on Shopping facilities at Bodhgaya.	.009	Rejected
H _{01.5}	There is no significant difference in the perception of foreign and domestic tourists on Information and guidance at Bodhgaya.	.983	Accepted
H _{01.6}	There is no significant difference in the perception of foreign and domestic tourists on Public convenience at Bodhgaya.	.024	Rejected
H _{01.7}	There is no significant difference in the perception of foreign and domestic tourists on Cleanliness and hygiene at Bodhgaya.	.000	Rejected
H _{01.8}	There is no significant difference in the perception of foreign and domestic tourists on Parking facility at Bodhgaya.	.000	Rejected
H _{01.9}	There is no significant difference in the perception of foreign and domestic tourists on Safety and security at Bodhgaya.	.273	Accepted
H _{01.10}	There is no significant difference in the perception of foreign and domestic tourists on Behavior of the local people at Bodhgaya.	.251	Accepted
H ₀₂	There is no significant difference in the perception of foreign and domestic tourists on the selected destination attributes in Nalanda.	Sig. Value(at 5 % level of Significance)	
H _{02.1}	There is no significant difference in the perception of foreign and domestic tourists on Transportation services in Nalanda.	.028	Rejected
H _{02.2}	There is no significant difference in the perception of foreign and domestic tourists on Accommodation services in Nalanda.	.796	Accepted
H _{02.3}	There is no significant difference in the perception of foreign and domestic tourists on catering and food services in Nalanda.	1.00	Accepted
H _{02.4}	There is no significant difference in the	.124	Accepted

	perception of foreign and domestic tourists on Shopping facilities in Nalanda.		
H ₀ 2.5	There is no significant difference in the perception of foreign and domestic tourists on Information and guidance in Nalanda.	.000	Rejected
H ₀ 2.6	There is no significant difference in the perception of foreign and domestic tourists on Public convenience in Nalanda.	.000	Rejected
H ₀ 2.7	There is no significant difference in the perception of foreign and domestic tourists on Cleanliness and hygiene in Nalanda.	.000	Rejected
H ₀ 2.8	There is no significant difference in the perception of foreign and domestic tourists on Parking facility in Nalanda.	.000	Rejected
H ₀ 2.9	There is no significant difference in the perception of foreign and domestic tourists on Safety and security in Nalanda.	.000	Rejected
H ₀ 2.10	There is no significant difference in the perception of foreign and domestic tourists on Behavior of the local people in Nalanda.	.000	Rejected
H ₀ 3	There is no significant difference in the overall satisfaction of the tourists at Bodhgaya across the tourists' demographic characteristics such as Nationality, gender, age groups, education level, employment status, income and religion.	Sig. Value(at 5 % level of Significance)	
H ₀ 3.1	There is no significant difference in the overall satisfaction of foreign and domestic tourists at Bodhgaya	.965	Accepted
H ₀ 3.2	There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of gender	.360	Accepted
H ₀ 3.3	There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of age groups,	.031	Rejected
H ₀ 3.4	There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of education level,	.163	Accepted
H ₀ 3.5	There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of employment status	.026	Rejected
H ₀ 3.6	There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of income	.870	Accepted
H ₀ 3.7	There is no significant difference in the overall satisfaction of the tourists at Bodhgaya in terms of religion	.521	Accepted
H ₀ 4	There is no significant difference in the overall satisfaction of the tourists at Nalanda	Sig. Value(at 5 % level of	

	across the tourists' demographic characteristics such as Nationality, gender, age groups, education level, occupation, income and religion.	Significance)	
H ₀ 4.1	There is no significant difference in the overall satisfaction of foreign and domestic tourists in Nalanda	.099	Accepted
H ₀ 4.2	There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of gender	.434	Accepted
H ₀ 4.3	There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of age groups	.004	Rejected
H ₀ 4.4	There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of education level	.53	Accepted
H ₀ 4.5	There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of tourists' Employment status	.094	Accepted
H ₀ 4.6	There is no significant difference in the overall satisfaction of the tourists in Nalanda in terms of income	.669	Accepted
H ₀ 4.7	There is no significant difference in the overall satisfaction of the tourists at Nalanda in terms of religion	.010	Rejected
H ₀ 5	There is no significant difference in the overall satisfaction of the tourists at Bodhgaya and Nalanda	.403	Accepted

Summing up the outcome, the foregoing study processed the collected data with the application of statistical tools and interpreted the facts and figures to draw the logical inferences. Primary data was collected from two pilgrimage destinations, Bodhgaya and Nalanda. Structured questionnaire containing hypothesis based questions was used to collect the data from 200 randomly selected respondents each at Bodhgaya and Nalanda. The collected data was analyzed with the help of SPSS and the results were generated. The reliability of the data based on the Likert's five point scale has been tested. Independent sample t-test and one way ANOVA have been used to test the hypotheses. On the basis of result, some hypotheses were accepted and some were rejected.

The next chapter presents the conclusions emerging from this study. It also makes suggestions for bringing about improvement in the tourism sector of Bihar as are imperative for the development and growth of this sector.

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Chapter- 6

CONCLUSION AND SUGGESTIONS

CONCLUSION AND SUGGESTIONS

Analysis and interpretation of the primary data collected by means of a questionnaire based survey has been done in the foregoing chapter. Statistical tools and appropriate tests have been applied for data processing and the emerging outcomes are logically interpreted to draw realistic conclusions. The current chapter summarizes the findings and presents the conclusion coming to fore from the analysis and interpretation of facts and figures, survey and interviews, personal observation and detailed discussion of the subject matter carried out throughout the course of this study. Suggestions which the findings make imperative have also been made for the development of tourism sector in Bihar. Finally, the direction for future research is also highlighted for the posterity of scholars.

Religion has been one of the motivating factors for travel in the past and continues to be the same in present as well. Pilgrimage places are one of the important attractions for tourism across the world. The pilgrimage sites on account of its historical, architectural and natural features attract the people with diverse motives ranging from very pious to curiosity and recreation. India being the land of many faiths, pilgrimage was integral part of cultural tradition in the past and continues to be the same in the present day. Majority of top ranking tourist destinations in India happens to be pilgrimage centers. In India millions of tourists, both foreign as well as domestic, visit numerous pilgrimage centers each year. India is blessed with plenty of well-known religious destinations wherein Bihar stands to hold its own significant position. Bihar is the third most populous and the 12th largest State in India, having multitude of historical sites and well-known pilgrimage sites of local, national and international repute. A large number of places in the Indian state of Bihar have considerable importance in the history of Buddhism, Jainism, Sikhism and Sufism. Bihar is also dotted with numerous sites associated with the Hindu mythology and the legend of Ram and Sita. In this backdrop, this study makes an attempt to understand the dynamics of pilgrimage tourism in Bihar from three main perspectives. First, the study highlights the salient features of pilgrimage tourism in the state. Second, it examines the management of pilgrimage tourism in the state. Third and last, it explores the demographic and travel related characteristics of visitors; evaluate their perception on the services and facilities available at two pilgrimage destinations, and their overall satisfaction with the visit or stay at Bodhgaya and Nalanda. Bodhgaya

and Nalanda are two major pilgrimage-cum-tourist destinations located in the Indian state of Bihar. Frankly speaking, these two pilgrimage destinations are the essence of tourism industry in Bihar. Bodhgaya is the international Buddhist pilgrimage center and the lone world heritage site in the Indian state of Bihar. Nalanda is known for its ancient university and numerous multi-religious pilgrimage sites.

This study begins with articulating the concept of tourism, pilgrimage tourism, and also focuses on scenario of pilgrimage tourism in India. The second chapter explores the work so far done on various aspects of pilgrimage tourism through a comprehensive literature review and traces out the research gap which this study attempts to bridge. It also explains the research design, sets up objectives and hypothesis as well as the plan of work. This study provides relevant information as well as anecdote and legends about various pilgrimage sites of Bihar in the third chapter. The study further sheds light on the management of pilgrimage tourism in Bihar. The role of various stakeholders involved in the management of pilgrimage tourism has been discussed in this study in chapter four. To understand the management of pilgrimage sites the researcher has visited many important pilgrimage sites and interacted with the members of religious trusts and officials of Tourism Department in Bihar. The information elicited from the members of religious trusts, officials of tourism department and researcher's observation helped in understanding the management of different pilgrimage sites in Bihar.

In addition to highlighting pilgrimage tourism attraction of Bihar and its management, the questionnaire based survey was conducted with the sample of 400 visitors, 200 from Bodhgaya and 200 from Nalanda, with the purpose of understanding the visitors' demographic and travel characteristics, their perception about the key attributes of the two pilgrimage destinations such as transportation, accommodation, food and catering, shopping, information and guidance, public convenience, cleanliness and hygiene, parking facility, safety and security and behavior of the local people, prices of the services at the destinations, their overall satisfaction level resulting from visit or stay at the destinations, their intentions to revisit and willingness to recommend the pilgrimage destinations to others. Finally, the suggestions of the respondents were sought to improve the services and facilities at the destinations. Statistical Package for Social Science (SPSS version 19.0) was used to analyze the data collected through questionnaire survey. The statistical tools most suited to the analysis of the data have been applied such as mean, reliability test,

One Way Analysis of Variance, and Independent Samples t-test. The analysis and interpretation of the questionnaire survey has been presented in chapter five of this study.

6.1 Findings

The findings of the questionnaire survey are presented in two sections. In the first section, findings based on descriptive statistics are given. Descriptive statistics were used to analyze the distribution pattern of the responses on each variable in the questionnaire. Findings based on the hypothesis testing are presented in the second section

6.1.1 Findings based on descriptive statistics

Demographic Characteristics

Majority of respondents at Bodhgaya and Nalanda were domestic tourists. 70.5 % of the respondents at Bodhgaya and 74.5 % of the respondents at Nalanda were male. The dominant age group of the respondents at Bodhgaya and Nalanda was 18 to 40 years. Only 7% of the respondents at both pilgrimage destinations represented the age group of above 60 years. Majority of respondents at Bodhgaya and Nalanda were graduate, master and above. In terms of employment status, majority of respondents were either employed or self-employed. In terms of monthly income, 45% of respondents at Bodhgaya and 38.5% of respondents in Nalanda fall in the category of nil/not stated, which includes students, house wives, unemployed, monk and non respondent to this question of income. Excluding this category of nil/not stated most of the respondents visiting Bodhgaya and Nalanda were in the income group of more than Rs. 40 thousand per month. Majority of respondents at Bodhgaya and Nalanda were followers of Hinduism and Buddhism.

Travel Characteristics

Majority of the respondents at Bodhgaya and Nalanda were visiting these pilgrimage destinations for the first time. Duration of stay ranges from day visitor to a week and more. Majority of the visitors at both the destinations usually stay for less than a week. Only 24 % of respondents at Bodhgaya and 20% at Nalanda stayed for seven days and more. 16.5% of respondents at Bodhgaya and 18.5% at Nalanda were day visitors. Majority of respondents at Bodhgaya visited for religious purpose, whereas in Nalanda, the purpose of visit for majority of respondents was cultural. Majority of respondents at Bodhgaya and Nalanda were with family, followed by

friends. Majority of the respondents at Bodhgaya and Nalanda stayed at Hotels, followed by monastery at Bodhgaya and Dharamshala in Nalanda. The trip of majority of the respondents at Bodhgaya and Nalanda was self-arranged, followed by travel agency. In terms of expenditure of respondents incurred at Bodhgaya and Nalanda during their stay/visit, the expenditure of majority of the respondents at Bodhgaya and Nalanda was up to Rs. 20 thousand. As regard to source of information about pilgrimage places, friend and relatives were the major source of information at Bodhgaya(44%) and Nalanda(35%) followed by religious literature (23.5% & 21% respectively). The travel agency has been found the more important source of information in Nalanda(20.5%) in comparison to Bodhgaya(13%). The other sources of information include history books, travel guides, Bihar Tourism Department and respondents own curiosity as expressed by some respondents.

Tourists Perception on the destination attributes and their overall satisfaction

Transportation service was found satisfactory for majority of the tourists at Bodhgaya(56%) and Nalanda(71%). Accommodation Service was satisfactory for majority of the tourists at Bodhgaya and Nalanda (59.5 % and 56% respectively). 39.5% of the tourists at both the destinations were neutral in their opinion regarding Catering and Food Service. Shopping facility was found average for majority of tourists at Bodhgaya(53%), whereas 42% tourists rated it average in Nalanda. Information and Guidance was found satisfactory for majority of the tourists at Bodhgaya and Nalanda, but it was comparatively more satisfactory in Nalanda than that of Bodhgaya. 39.5 % tourists at Bodhgaya and 37 % tourists in Nalanda found Public Convenience satisfactory. In terms of cleanliness and hygiene, destination performance was very poor. Only 33.5% of the tourists at both the destinations were of the opinion that cleanliness was good or very good. Parking Facility was found average for majority of the tourists at Bodhgaya(58%) and Nalanda(43.5%). Safety and Security was found satisfactory for majority of the tourists at Bodhgaya and Nalanda. A good number of tourists were neutral in their opinion at Bodhgaya(36%) and Nalanda(43.5%). Majority of the tourists found the behavior of the local people satisfactory at Bodhgaya and Nalanda. Only 10% of the tourists at Bodhgaya and 8.5% of the tourists in Nalanda found it poor or very poor. The analysis of mean of individual attribute shows that accommodation service at Bodhgaya is the most satisfactory attribute followed by behavior of the local people and catering and food services, whereas Transportation service is the most satisfactory attribute in Nalanda

followed by accommodation service and behavior of the local people. Cleanliness and hygiene is least satisfactory attribute at both the destinations i.e Bodhgaya and Nalanda. Majority of tourists at Bodhgaya and Nalanda found the price of services was moderate and reasonable. Only 9 % of tourists at Bodhgaya and 6.5% of tourists in Nalanda found the price of services very high.

89.5 % of the tourists at Bodhgaya and 86% of the tourists in Nalanda indicated that they were satisfied including highly satisfied with their visit to Bodhgaya and Nalanda respectively. 5.5 % of the tourists at Bodhgaya and 3% of the tourists in Nalanda were dissatisfied and highly dissatisfied. The mean scores on overall satisfaction of tourists at Bodhgaya and Nalanda indicates the satisfactory experience at the destinations. 71.5% of tourists at Bodh-Gaya and 77.5% of tourists in Nalanda were having intention to revisit to the pilgrimage destination. 89 % of tourists at Bodh-Gaya and 84.5% of tourists in Nalanda expressed their opinion that they would recommend the pilgrimage destinations to others like friends, relatives.

6.1.2 Findings of Hypotheses Testing

The result of independent sample t-test indicates that there were significant differences in the perception of foreign and domestic tourists at Bodhgaya on six destination attributes out of ten attributes. Foreign tourists were less satisfied with these attributes as compared to domestic tourists. These destination attributes are: transportation services, accommodation services, shopping facilities, public conveniences, Cleanliness and hygiene and parking facilities. Public conveniences, Cleanliness and hygiene and parking facilities were very poorly rated by the foreign tourists at Bodhgaya.

The result of independent sample t-test indicates that there were significant differences in the perception of foreign and domestic tourists in Nalanda on seven destination attributes out of ten attributes. Foreign tourists were less satisfied with these attributes as compared to domestic tourists. These destination attributes are: transportation services, information and guidance, public convenience, Cleanliness and hygiene, parking facility, safety and security and behavior of the local people. Public conveniences, Cleanliness and hygiene and parking facilities were also rated very poorly by the foreign tourists in Nalanda.

At Bodhgaya, no significant difference was found in the overall satisfaction of the tourists in terms of nationality, gender, education level, income and religion. However, significant difference was found in the overall satisfaction of tourists in

terms of age groups and employment status. The tourists in the age group of 18-30 are least satisfied with the visit or stay at Bodhgaya, whereas the tourists in the age group of above 50 years are most satisfied. The employed tourists were most satisfied whereas the self-employed tourists were least satisfied at Bodhgaya.

In Nalanda, no significant difference was found in the overall satisfaction of the tourists in terms of nationality, gender, education level, employment status, and income. However, the significant difference has been found in the overall satisfaction level of the respondents in terms of age groups and religions. The tourists in the age group of 18-30 are more satisfied with the visit or stay in Nalanda whereas the tourists in the age group of 31-50 years are least satisfied in comparison to the tourists in the other age groups. The tourists with belief in the category of 'others' are more satisfied with the visit or stay in Nalanda whereas the tourists professing Buddhism religion are least satisfied in comparison to the tourists professing other religion. The category of 'others' include Christians, atheist etc. With regard to overall satisfaction of the tourists at Bodhgaya and Nalanda, the tourists at Bodhgaya were more satisfied than those at Nalanda. However, the result of independent samples t-test revealed no significant difference on overall satisfaction level of tourists at Bodhgaya and Nalanda.

6.2 Conclusion

Indian state of Bihar is distinguished to have multi-religious pilgrimage destinations of national as well as international appeal. The pilgrimage attractions of Bihar are not confined to any single religion rather it has the sites associated with the legends and historical development of Buddhism, Jainism, Sikhism, Hinduism, and Sufism. For Buddhist, Bihar is the land of Buddha's enlightenment and his religious activities, for Jains, Bihar is the land of birth and death of Mahavir and other Jain Tirthankars and religious personalities, for Sikhs, it is the birth place of Guru Gobind Singh, for Muslims, there are Sufi centers which led to the spread of Islam in that part of the country, for Hinduism, there are many spots consecrated by Rama and Sita and other places associated with the legends. Thus, cultural landscape of Bihar is characterized by the presence of monuments and pilgrimage centers of Hindu, Muslim, Buddhist, Jains, and Sikhs. The recent inclusion of Mahabodhi Temple Complex (Bodhgaya) in the list of world heritage sites has brought it up on the global map of the world as a cultural tourist attraction. This distinctive characteristic of Bihar

holds great potential for pilgrimage tourism and attracts the people of all religious faith across the country and beyond the country. Buddhist Pilgrimage Centers has international dimension for Indian tourism industry on account of insignificant Buddhist population in the country. Sikh pilgrimage center has also international appeal because of Sikh Diaspora spreading across the different parts of the world. Jain pilgrimage centers of Bihar attract the community from different parts of the country.

The pilgrimage centers of Bihar also act as the tourist attractions like elsewhere in the world and attract both pilgrims and tourists by virtue of their archeological, historical and religious importance. The multi-religious Pilgrimage sites are the unique selling proposition of tourism industry in Bihar. The pilgrimage sites of Bihar have an inherent catching appeal not only for the religious people but also for the people interested in history, culture, archeology and architecture. Bodhgaya and Nalanda are such a place where the visitors of different nationalities and different religions are seen. People from different parts of India and world visit the places of religious significance in Bihar. The number of tourist arrivals, both domestic and foreign, in Bihar has witnessed tremendous growth over the years in the first and second decade of the twenty first century. The foreign tourist arrival at Bodhgaya in the year 2012 was more than 2.5 lakh whereas the domestic tourist arrival was more than nine lakh. In the same year about 37 lakh domestic tourists and more than 3.5 lakh foreign tourists visited Rajgir in Nalanda. In the year 2012, the number of foreign tourists visit in the state was more than that of Kerala and Goa. The volume of tourist arrival at destination is considered one of the indicators of tourism development and the survival of tourism destination depends upon the regular and steady inflow of tourists. The growth of tourism in Bihar has started showing up its spin-off effect on the destination economy. Tourism is the major source of income for the people at various pilgrimage destinations in Bihar. The analysis of the questionnaire responses revealed that the tourists visiting Bodhgaya and Nalanda belong to different demographic background. Their motivation is also varied. They visit not only for religious purpose but also for cultural, VFR, and multiple purposes. Majority of tourists were visiting the destinations with their family.

Management of pilgrimage sites in Bihar has improved up to certain extent but much is to be done for assuring quality experience to the visitors and the local community. The central and state governments are committed for the development and promotion of pilgrimage tourism of the state as it is evident in their policy

measures and allocation of funds for the same. The state government on its part has been extending considerable financial support by making provisions of substantial funds in the state budget for the maintenance and development of the pilgrimage sites. But the ground situation at the various pilgrimage sites is not satisfactory. Although, Department of Tourism (GOB) has outlined the strategy in “Bihar Tourism Policy-2009” for holistic development of the tourism sector in the state, the same is yet to be translated into action. This has come to fore that many pilgrimage sites have been allocated a good sum of money for their development but the sites themselves don’t find name on the websites of the tourism department. The Tourist Information Centers run by Department of Tourism (GOB) at various pilgrimage centers were ill-equipped and understaffed. The Archeological Survey of India has enlisted numerous sites of historical and religious importance in Bihar but the same has failed to draw the attention of tourism authority. The major archeological sites in the state for eg. Ruins of Nalanda, Sujata Garh and Manersharif, under the jurisdiction of ASI were also found in dire need of maintenance and beautification.

The study further revealed that religious trusts play an important role in providing the accommodation facilities and other related facilities to the visitors at almost all the pilgrimage centers in Bihar. The religious trusts just seem to be satisfied in offering the accommodation services to the visitors of their respective faiths. They seem to be less concerned with the renovation and maintenance of the respective pilgrimage sites as witnessed during the course of the site survey by the researcher. The pilgrimage spots except few in Bihar are crying for basic tourist facilities, renovation and maintenance. Cleanliness and hygiene has emerged a major area of concern which is deplorable in almost all the major and minor pilgrimage sites in Bihar. The religious trusts except few are run on traditional pattern. They have not benefited from the use of information and technology. They lack adequate literature on the pilgrimage sites of their respective religion and on the working of the trusts/committees.

‘Cleanliness and hygiene’ is the second major concern of Indian Tourism Ministry after safety and security. The same has also emerged major concern for pilgrimage tourism in Bihar. The poor quality of the environment surrounding the pilgrimage destinations in the state as outlined in the Bihar tourism policy-2009 emerged as one of the threats in positive image building of the Bihar tourism. Cleanliness and hygiene was not good at Bodhgaya, Nalanda and other important

pilgrimage centers in Bihar visited by the researcher during the course of field work. Only 33.5 % respondents at both the destinations rated cleanliness and hygiene good or very good. The finding also confirms to the remark of Laos' Culture and Tourism Minister, who reported to his Indian counterpart K.Chiranjeevi that surrounding of Mahabodhi Temple Complex(Bodhgaya) needed cleaning and also put his suggestion that the authorities must not allow open defecation in the area(The Economic Times, 15-21 September, 2013, p-7). One of the respondents from the USA was embarrassed to see the abject poverty around the destination as he reacted in response of one of the questions of the researcher "how do you find the place?" answer: nice but too much poverty! Several respondents pointed out the rampant beggars menace in Bodhgaya. Sujatagarh (Bodhgaya), one of the Buddhist pilgrimage sites was found in deplorable condition. There was absence of cleanliness around the premises of Sujata garh. Some people were found asking monetary help from the foreign nationals for the purpose of philanthropic work. Scores of children and weaker persons were found at the spot expecting monetary help from the visitors. Obviously, this stark state of deprivation result in tourist disgust and hatred as no one wants to entertain the poverty. The poor surrounding of the destination may result in short stay and negative word of mouth and ultimately the loss of economic benefits to the destination economy.

There are many pilgrimage sites in Bihar wherein the substantial amount of money is invested under the scheme of central and state government for maintenance and creating tourist facilities but these sites did not find mention on the website. As for example Revelganj in Chapra, Bhaluni Dham Temple in Rohtas, Ular Sun Temple in Patna, these places are missing on the website whereas the central government has made allocation for the development of these pilgrimage sites. Fairs and festivals are organized at different pilgrimage sites like Malmas Mela and Rajgir Mahotsav at Rajgir, Kalchakra Mela at Bodhgaya, Pitrapaksha at Gaya, Vaishali Mahotsav at Vaishali, Sonepur Mela etc. These fairs and festivals have religious themes and present the unique features of the culture of Bihar. These unique tourist products of religious interests are not properly highlighted on the websites of the Tourism Department.

There was a lack of basic facilities like food kiosks, drinking water, toilet facilities and seating arrangement at various pilgrimage spots visited by the researcher. There are numerous Sufi pilgrimage centers in Bihar. Some of them like Phulwari Sharif, Mittan Ghat(Patna City), Bihar Sharif and Maner Sharif which

attract hundreds of visitors daily and a very large crowd on specific occasion. There is a lack of tourist facilities and amenities at these Sufi centers. As a result, they fail to hold visitors for longer time and obviously the loss of economic benefits for the locals. There is a lack of literature on Sufi pilgrimage centers of Bihar.

It can be said that the management shortcoming are making the pilgrimage sites suffer to a greater extent. Undoubtedly, due to consistent effort of the government considerable improvement has taken place at the pilgrimage sites and much is still awaited on this front. This is not the end of journey rather it is just a beginning in the arena of global and competitive tourism industry.

6.3 Suggestions

The study revealed that the present status of pilgrimage tourism in Bihar requires improvement on the part of management in order to offer quality experience to the visitors. The pilgrimage sites of Bihar have enough potential to attract visitors from different parts of the country and across the world provided that appropriate marketing strategies are adopted, adequate services and facilities are assured at the destinations. Suggestions are given with regard to the different issues emerging from the survey based on the questionnaire, researcher's observation, discussions and interview with the people and personnel at the different pilgrimage spots in Bihar.

- The results of the study revealed that Foreign tourists as compared to domestic tourists were less satisfied with transportation services, accommodation services, shopping facilities, public conveniences, Cleanliness and hygiene, parking facility at Bodhgaya and again the foreign tourists were less satisfied with transportation services, information and guidance, public convenience, Cleanliness and hygiene, parking facility, safety and security and behavior of the local people in Nalanda. 'Cleanliness and hygiene' was the least satisfactory attribute for both foreign and domestic tourists at Bodhgaya and Nalanda. Thus, the existing situation calls for action on the part of tourism management. The strong interventions are required from the concerned authorities to maintain and enhance the performance of services and facilities at these pilgrimage destinations.
- The results of the study revealed that the tourists in the age group of 18-30 are least satisfied with the visit or stay at Bodhgaya, whereas the tourists in the age group of above 50 years are most satisfied. There was significant difference in

overall satisfaction of tourists at Bodhgaya who were employed and self-employed. The tourists in the age group of 18-30 years and the tourists with belief in the category of 'others' are more satisfied with the visit or stay in Nalanda whereas the tourists in the age group of 31-50 years and the tourists professing Buddhism religion are least satisfied with the visit or stay in Nalanda. Therefore, the tourism authorities should further investigate on this cause of differences and accordingly provision of services and facilities should be made and specific marketing strategies should be devised keeping in consideration the differences in the profile of the tourists visiting Bodhgaya and Nalanda.

- Transportation need of the visitors at Bodhgaya are met by cycle-rickshaws and auto-rickshaws, whereas in Nalanda cycle-rickshaws and horse-driven tangas cater the need. The performance of transportation services in Nalanda is more satisfactory as compared to that of Bodhgaya on account of availability of good number of horse-driven tangas on regulated tariff at Rajgir and ruins of university in Nalanda. The researcher suggests the provision of environment friendly auto-rickshaws at Bodhgaya just as they are available to tourists at Agra near Taj Mahal.
- There is a need for provision of more good quality budget accommodations at Bodhgaya and Nalanda. The number of foreign and domestic tourists at these pilgrimage destinations has gone up significantly and thereby necessitating more quantitative and qualitative increase in accommodation facilities. In preceding years the foreign tourist inflows in the state though has surpassed the numbers of foreign tourists visits in Goa and Kerala but the number of hotel rooms are very less in Bihar in comparison to those in other developed states of India. This warrants immediate attention of the concerned authorities for creating the additional accommodation facilities at these destinations. It goes without saying that these two pilgrimage destinations are the nerve centers of tourism industry in Bihar. The tourism department should prepare a plan to cater to the requirements of the large influx of tourists at these destinations with the involvement of locals and religious trusts. During peak season locals should be encouraged to let their rooms to tourists. This scheme will benefit both locals and tourists in terms of income and convenience respectively.
- Food and catering outlets at Bodhgaya and Nalanda are largely in unorganized fashion and missing the sense of professionalism. Simply, they are generally

like Dhabas performing in their own stereotypical manner. At present, Bihar Tourism Department runs cafeteria at different places which are certainly not adequate as per the demands. The Department should encourage the locals to develop entrepreneurship by offering incentives and should also offer training to existing one through capacity building measures for offering services in professional manner. Further, the department should also explore the options of attracting the branded multi-national eating outlets at Bodhgaya and Nalanda.

- As regard to shopping facilities majority of respondents at both the pilgrimage destinations found it average. This does not augur well for the economic health of any destinations and indicates the failure in offering to the tourists the specialty products of the destinations. The researcher suggests the opening of marketing complex branded as “Paryatan Bazar” at Bodhgaya and at Rajgir in Nalanda. Paryatan in Hindi means Tourism and Bazar in Urdu means market. The Paryatan Bazaar should be developed in such a way that, in addition to articles of general uses, it showcases the unique local products of the state like Khadi garments, Silk garments of Bhagalpur, local handicrafts, Madhubani and Patna paintings, religious articles, and so on. The souvenir is an integral component of tourism industry and helps in improving the local economy. The visitors most often purchase the souvenir of the destination and take back with them as a memento of their trip. There should be food court in the Paryatan Bazaar offering the delicacies of the State like Litti-Chokha, Sudha-items, Khaza of Silao, Tilkut of Gaya, Laddu of Maner, Lai of Badh, along with the fast foods and others. The Paryatan Bazar should be well-furnished and decorated with all the basic tourist facilities. The Paryatan Bazaar will act as an attraction for the pilgrimage center and hold the tourists for longer duration. As a result, it will offer employment opportunities to hundreds of people and also help in strengthening the local economy and ultimately benefit both locals and tourists in terms of income and experience respectively.
- The Bihar Tourism Department with the collaboration of local bodies, religious trusts and other stakeholders should establish an effective mechanism for maintaining cleanliness at the pilgrimage centers. Although Indian Ministry of Tourism has initiated a campaign viz. “Campaign Clean India” to address the cleanliness and hygiene concerns of tourist destinations including pilgrimage centers in India. Till now it has not been implemented in Bihar.

- Inside the temple premise at Bodhgaya there should be sign boards depicting the history and significance of particular spots/objects. This will give authentic information to the visitors because the same spot was found to be narrated differently by different tour guides. That practice must be checked and every visitor must be provided right, relevant information about particular spot.
- There are many pilgrimage sites in the vicinity of Mahabodhi Temple Complex but they seem to be isolated from each other in the absence of proper information and guidance. The sign boards displaying distance and direction should be placed at different places. Sign boards at different places in and around the pilgrimage site motivate and facilitate the movement of visitors, and thus help in avoiding unnecessary queries from tourists. Sign boards should be written in at least in two languages i.e. Hindi and English and must be legible and attractive. Sign boards should be appropriately placed at different locations and should be informative as well as attractive. There is a need for the development and beautification of the roads leading to Root Institute of Wisdom and the International Meditation Center at Bodhgaya.
- There is a need of organized parking facility at Bodhgaya as the tourist vehicles and autorickshaws carrying tourists as well as locals were found parked along the road sides causing chaos and inconvenience to the visitors. The vehicles must not be allowed to the end point near the entrance of Mahabodhi Temple Complex. There should be resting chairs, food kiosks and shoe collection center near the great statue of Buddha at Bodhgaya. Public toilets should always be kept neat and clean and their location should also properly be indicated.
- The menace of hawkers and begging at Bodhgaya should be curbed immediately. At least they should not be allowed at the entrance of Mahabodhi Temple Complex. It requires immediate protection from these unwanted elements which are vitiating the overall image of the destination. There should be deployment of guard to curb all these activities. The road leading to Sujatagarh should also be properly maintained and signage indicating the distance and direction should also be adequately placed.
- There is need of beautification in the ruins of Nalanda University. The rear portion of the complex is not well maintained and there is also need of boundary wall. There should be more resting chairs inside the premises so that visitors may take a pause and better understand the meaning of the ancient heritage.

There is also lack of proper signage indicating the particular spots in the premises of Nalanda University ruins. The provision of proper sign boards may offer more information regarding the particular spots like hostel, Stupa and other images of lord Buddha inscribed on the wall of small temple inside the premises. Although the authorized and trained guides were available at ruins of Nalanda University, they were not professionally well dressed up. They were well educated and well fluent in English and other language but they lack dressing sense. There is a need of proper dressing code so as to look like tourism professional. Few guards deployed in the university premises at Nalanda were found ignorant of their duty and found in the act of demanding monetary favour from the foreign nationals. Therefore the proper training should be imparted along with offering due salary and they should be warned of disciplinary action in case they are found in malpractices.

- There is need to develop basic facilities near Surya temple in Nalanda. The street leading to Surya temple is not maintained and there were also no signage indicating the location of the temple. There should be drinking water facility, resting chair and other basic facilities.
- There should be separate arrangement for bathing male and female at Brahma Kund(Rajgir). To regulate the crowd at peak season, entry fee should be charged and number should be allotted. This would help in controlling the unwanted presence of the other individuals and make the bathing comfortable and enjoyable. The researcher also felt the need of rooms for changing the clothes for male and female. The Kunds opposite to Brahma Kund should be protected from the misuse of the locals. The locals should not be allowed to wash their clothes at any Kund at Rajgir. There are many Kunds just opposite to Brahma Kund having same physical properties but they don't attract the visitors and are used by locals only. Although they have been renovated and decorated but failed to become an attraction. The concerned authority should find out the ways to make them popular and attractive.
- Parking facility at Rajgir near Kund area and Vishwa Shanty Stupa was not good. The vehicles were found parked along the road side and tangawalas were found on the road wooing the visitors and thus, unwittingly causing inconvenience to the visitors. The space for vehicle parking and tanga parking should be demarcated and strictly followed wherein only the visitors could catch

or de-board their vehicles and tangas. This would offer time and space to the visitors to walk and enjoy the serenity of Rajgir.

- The feasibility of setting up another ropeway facility to Vaibhargiri hill should be explored as it attracts large number of Jain and Buddhist pilgrims. On this hill there are many Jain temples and further down Saptaparni cave i.e. the site of first Buddhist council, is located. The site was found in very desolate condition and without any sign board. The site should be developed and maintained. The site is also missing in the itinerary of Mahaparinirvan Express, the Buddhist circuit special train of IRCTC. The provision of ropeway facility will cater to the needs of Buddhist and Jain pilgrims along with other visitors because this will also offer the panoramic view of Rajgir.
- There should be food kiosks, resting chairs and public toilets on and along the way to Vaibhargiri hill. Information boards should be placed indicating the total number of stairs left to be climbed to reach on the top. This will provide thrill as well as a sense of achievement to the visitors who were found putting queries to the visitors on their downward journey that how much now he/she is required to be on the top. The sign boards placed by Jain trusts on the different places along the stairs were not legible and were only in Hindi. The sign boards should be in English as well as in Hindi and they should be attractive and informative also. There is a need of renovation of Digambar Jain temple on the Vaibhargiri hill.
- Tourist facilities such as supply of drinking water, toilet facilities, resting chairs, sign boards should be provided at Bimbisara Jail, Maniyar Math, Sonbhandar Caves in Rajgir(Nalanda). Venuvana is an important pilgrimage spot most frequently cited in Buddhist literature. The Venuvana is not well maintained. This should be developed as a theme park on the pattern of Buddhist Smirti Park in Patna. Women and children were found selling water bottles, biscuits and other eatables at the different pilgrimage spots at Rajgir in a very unsystematic way. They should be offered financial help to organize their business in more professional manner and with a sense of proud not with deprivation.
- Although the law and order situation has improved significantly in Bihar it needs to be maintained. Given the global volatility, effective and efficient security mechanism must be in place to avert any untoward incidents. The bomb blast which happened at Bodhgaya in the month of July 2013 might have some impact on the image of the destination, but all the precautions must be taken so

as not to repeat any such type of occurrence at any pilgrimage site in Bihar. The media should not sensitize if something goes wrong and inconveniences are caused to the visitors. There should be proper security barrier with hand metal detector at important pilgrimage centers in Bihar. There should be watchtowers to observe any dubious activities of any suspicious person in and around the temple complex at Bodhgaya.

- The survey questionnaire concludes with the statement asking the respondents to offer suggestions for the improvement of the services and facilities at the destinations. The important suggestions rendered by the tourists were regarding cleanliness and hygiene, begging menace at Bodhgaya, information board explaining the important spots in temple premises(Bodhgaya), provision of temporary shelter during the rainy season at Bodhgaya and the training of local guides at Bodhgaya, pre-paid taxi service at Gaya railway station, cleanliness, tourist facilities and proper signage in Nalanda etc. The researcher also endorses the suggestions offered by the respondents. The suggestions should be considered by the tourism authority so as to offer quality and comfortable experience to the visitors.
- The Sufi pilgrimage centers should be kept well maintained and neat and clean. Bari Dargah and Choti dargah at Manersharif and its adjacent pond are not properly maintained. Cleanliness should be given top priority. The landscape around the pond should be developed. The basic facilities like resting chairs, toilets, urinals and Wazukhana should be provided at Manersharif. The visitors before entering the shrine premises need to purify themselves. The Dargah premise of Phulwari Sharif was also found not maintained. There is a tank inside the premise found to be dirty. Buildings housing the tombs were also not maintained. The premises should be kept neat and clean and the landscape should be developed around the tank. The lack of appropriate parking facility at various Sufi pilgrimage centers were major concern as it creates chaos near the Sufi centers. There should be proper and adequate arrangement for parking space at major Sufi pilgrimage centers. There should be provision of tourist facilities like drinking water facility, resting chairs, toilets and Wazukhana at Bihar sharif, Phulwarisharif, Patna city and other identified Sufi pilgrimage centers. There should be food kiosks, information kiosks and restaurants at Biharsharif, Phulwari Sharif, Patna city and Makhdum Kund(Rajgir). There

should be shoe collection center at Biharsharif. The Darghas at Manersharif(Bari Dargah) and Phulwarisharif should be renovated. The nominal entry fee should be charged by ASI at the mausoleum of Makhdum Daulat Shah at Manersharif(Patna). This would help in earning the revenue and protecting the monument from locals' misuse. A calendar of Urs organized at different pilgrimage centers should be prepared in consultation with the members of the concerned Sufi centers and should be displayed on the websites of Ministry of Tourism. The visitors arrival data should be maintained at different Sufi pilgrimage centers because in that light adequate provision for tourist facilities could be made.

- Harmandir Sahib is one of the important Sikh pilgrimage centers in the world. There are many Sikh pilgrimage sites in the vicinity of Harmandir Sahib in Patna city but they are found in isolation due to lack of directional sign boards. There should be sign boards indicating the direction as well as distance from the Harmandir Sahib to these sites. The bathrooms of the dharamshala were found very dirty. They should be well maintained. There was lack of parking facility. The visitors' cars were allowed to park inside the premise which compromises with the serene atmosphere of the sacred premise. There should be provision of separate parking space and the visitors' cars should not be allowed inside. The museum inside the premise is very rich in collection and depicts the historical development of Sikh religion. In addition to this, multimedia museum should be set up which will become a big attraction and will be helpful in understanding Sikh history. There should be information boards at particular spots inside the temple such as the sacred well, the birth spot of Guru Gobind Singh. There should be food kiosk inside the premise. The approach road to Gobind Ghat just opposite to Harmandir Sahib should be developed and maintained. The landscape should be developed at Gobind Ghat. There should be tourist facilities such as public toilet, resting chairs, drinking water facility at Gobind Ghat.
- All the religious trusts dealing with the visitors should maintain websites displaying their programmes, distinguished features of the sites, facilities and amenities available for visitors. This will help in facilitating the movement of the tourists and also help them to organize their travel in advance. The Jain trusts should take care of maintenance of temples at Vaibhargiri in Rajgir. These temples were in need of renovation and provision of basic facilities for Jain

pilgrims other visitors. The construction of approach road to Kamaldah, landscaping, signboard and tourist facilities are required at Jain pilgrimage spot at Gulzarbagh in Patna. The researcher suggests the provision of tourist facilities at Pawapuri in Nalanda. It is an important Jain pilgrimage center which is visited by a large number of Jain and non-Jain visitors. There is a need of Cafeteria with the brand of Bihar tourism. The surrounding of Jal Mandir should be beautified.

- The design and content of website of the Tourism Department (www.bihartourism.gov.in) is poor and doesn't look professional. The homepage itself is not attractive and too sluggish to navigate other windows and information available is not legible and sufficient as well. Therefore there is need to redesign the present websites and provide information on history, legends, architecture, myths, air connectivity, rail and road connectivity of the each pilgrimage site of Bihar in more detail. The fairs and festivals associated with the pilgrimage sites should be displayed in detail in the tourism department websites. The calendar of the fair and festivals should be displayed on the Ministry website so as to disseminate the information in advance to the potential visitors. The websites should be kept updated about the ongoing events. The website should contain the instructions for the tourists and inform the tourists about the weather conditions and do's and don'ts of visiting each pilgrimage sites of Bihar. There should be effective provision of online hotel bookings, ropeway bookings, and transport services. The site should contain relevant information regarding management of pilgrimage sites, revenue from pilgrimage tourism, country or region wise tourist arrival statistics etc. This will be helpful for future researcher in conducting research on various aspects of tourism in Bihar.
- Bihar Tourism Department should create effective 'Plan Your Trip to Bihar' option on the department website so that anyone desirous of visiting Bihar from any part of the country and the world as well could plan their trip to Bihar and make actual booking from the comfort of their home/office. The department should also explore the option for providing round the clock information to the tourists and multilingual information helpline should be set up. The websites of the Ministry of Tourism should report the feedback of the eminent persons visiting the different places in Bihar.

- The awareness regarding the social and economic importance of tourism must be created in the society. All the places of religious interest which are also historically, culturally and architecturally important should be highlighted through various means. An aggressive awareness campaign needs to be organized at national and international levels in order to highlight the religious, architectural and cultural significance of pilgrimage sites of Bihar. The specific features of the sites should be advertized on newspapers, TV, Radio and tourism magazines. Bihar Tourism Department should publish newsletter on monthly basis. Familiarization trips of travel writers, personalities from entertainment industry and sports should be invited on specific occasions. No doubt the state tourism department allocates lakhs of rupees for publicity and promotion but the amount is not adequate given the span of tourism resources and its vast market. Therefore, the more funds should be allocated for the same.
- Human resource development should be focused on priority basis. The front line staff of the department of tourism should be offered on the job training at regular intervals. It has been found during the survey that training is inadequate if not totally missing. Tourist information centers run by Bihar Tourism Department are not modernized and adequately staffed as per the requirements of modern competitive world. There is lack of proper staffing and office ambience. Only one staff was found in many tourist information centers working in different capacities like consultant, clerk and even peon. Few tourist information centers were found closed during the survey and on enquiry it was found that the concerned staff had gone to Patna for official work. The researcher observed that the officials working in the tourist information centers were not well abreast of all the pilgrimage sites of Bihar and needed to be made more informed and aware of the pilgrimage attractions of Bihar. Therefore, the researcher suggests that they should be required to undergo preparatory tourism course work before joining and given on the job-training to make them efficient and knowledgeable of pilgrimage or tourism attractions of Bihar.
- The vocational course in tourism should be introduced at higher secondary level in the state as it has already been introduced by CBSE recently at X1 and X11 level. This would introduce the students to the tourism potentials of the state and help in understanding the importance of tourism as a tool of socio-economic development. The skill oriented course in hospitality should be introduced in

the state-run Industrial Training Institutes (ITIs). New courses in tourism management should be introduced at university level and tourism as a specialization should be incorporated in the management institutions in the state. All this would be helpful in catering to human resource requirement of tourism industry at the state level as well as national level.

- The Department of Tourism should collaborate with IRCTC to include more Buddhist pilgrimage sites in its itinerary and other places such as Nalanda and Bodhgaya in the itineraries of Maharaja express and Bharat Darshan. The Maharaja Express is the pan-India tourist special train catering both foreign and domestic tourists whereas the Bharat Darshan is the tourist special train catering to the budget travelers. The feasibility of introducing pilgrimage tourism special train connecting different pilgrimage places in Bihar should be explored, and should be given brand name “Pilgrimage on Wheel”. The pilgrimage destinations of Bihar are devoid of any shopping mall, reputed eating outlets, theme parks and entertainment centers. Possibilities should be explored in this regard with the consultations of private sector.
- Bihar Tourism Department should have an independent research and development division to assess different aspects of tourism in Bihar. The division would conduct the survey of pilgrimage destinations in Bihar on regular basis taking into considerations both the tourists and host community and other stakeholder so that need based approach could be developed for sustainable tourism. This will help in identifying the pilgrimage tourism potentials of the state and its constraints. There is a lack of information regarding current source of international and domestic market for Bihar pilgrimage tourism. The country wise data of tourist arrival is not available in Bihar. The country-wise tourist statistics would help in formulating specific marketing strategies to tap the potential of Bihar pilgrimage tourism. This would also help in exploring the necessity of direct air connectivity from major international source market and rail connectivity from major domestic markets.
- Last but not the least, the Tourism Department of Bihar should form Pilgrimage Tourism Advisory Council on the pattern of National Tourism Advisory Council to advise the department on pilgrimage destination development, marketing strategies, tourism product development, human resource development and tourism research to promote and enhance the state’s reputation

as a multi-religious pilgrimage destination as well as cultural tourism destination in the world. The proposed council should comprise state Tourism Minister as a Chairman and other nominated members. The nominated members should include representative of different religious groups, BSTDC, hotel industry, travel agency, academic experts and other concerned stakeholders.

6.4 Direction for Future Research

Since the study has been conducted with some specific objectives, it has not examined all the aspects of Bihar pilgrimage tourism. The pilgrimage tourism of Bihar requires a study in depth and on many more aspects. Hence, on the basis of the insights gained during the course of the study, the following are some of the areas suggested for future research.

- Marketing strategy for promoting Bihar as cultural tourism destination
- Socio-economic Impact of pilgrimage tourism on the destination society
- Human resource management in Bihar tourism industry
- Exploring the potential of Jain pilgrimage in Bihar.
- Highlighting the sites associated with Ram and Sita and Management of Hindu pilgrimage sites in Bihar.

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APPENDICES



QUESTIONNAIRE FOR VISITORS SURVEY

**DEPARTMENT OF COMMERCE
ALIGARH MUSLIM UNIVERSITY
ALIGARH, U.P. (INDIA)**

Respected Sir / Madam,

I would like to bring to your kind notice that I am doing Ph.D. on the topic entitled **"A Study of the Pilgrimage Tourism of Bihar with Special Reference to Bodh-Gaya and Nalanda"**. The aim of this survey is to know your travel programme, opinion and your level of satisfaction experienced during your visit/stay at the destination. This information will enable us to portray an image about this pilgrimage destination in our society as well as before the authority concerned.

The information collected in this survey will be used only for the academic /research purposes and would be kept confidential. You are kindly requested to extend your cooperation to fulfill the questionnaires enclosed herewith.

Your cooperation in this regard will be highly appreciated.

Md Tarique Anwar
Research Scholar
Department of Commerce,
Aligarh Muslim University
Aligarh (UP) – 202002

Pilgrimage Destination.....

Date.....

Instructions: You are kindly requested to put a tick mark (✓) on the given options/statement best suited to you and also write your remarks/comments at the blank space provided specifically.

Section: A

1. Your source of information about this pilgrimage destination:
(i) Bihar Tourism Department (ii) Travel Agency
(iii) Friends & Relatives (iv) Religious literatures
(v) Other (Please Specify).....
2. You are visiting this Pilgrimage Destination:
(i) First Time (ii) Second Time/ More Times
3. You are traveling here
(i) Alone (ii) With Friends (iii) With family
(iv) Other (Please Specify).....
4. Your duration of stay at this pilgrimage destination.....
5. Purpose of your visit:(you may tick one or as many as applicable)
(i) Religious (ii) Visiting Friends and Relatives
(iii) Just for relaxation (iv) To see Cultural & Historical Places
(v) Other Purpose (Please Specify).....
6. Where are you staying here?
(i) Hotel (ii) Friends & Relatives' Home
(iii) Monastery (iv) Dharamshalas/ Musafirkhana
(v) Not Staying: I am a day visitor
7. How did you make your travel arrangement?
(i) Self-arranged (ii) Travel agency
(iii) Tour Package of Bihar State Tourism Development Corporation (BSTDC)
(iv) Other (Please specify).....
8. Your approximate expenditure during the stay at this destination
(Rs/US\$).....

Section: B

Your opinion about the important attributes of this pilgrimage destination (Please tick out ✓ most appropriate)

Sl. No.	Attributes of Destination	Very Poor	Poor	Average	Good	Very Good
1	Transportation Services					
2	Facilities for the night stay(Accommodation Services)					
3	Catering and food services					
4	Shopping Facilities					
5	Information and guidance(sign board, map, brochure etc)					
6	Public Convenience (like drinking water, ATM, bathroom)					
7	Cleanliness and hygiene					
8	Parking facility					
9	Safety & Security					
10	Behaviour of the Local People					

Section: C

1. How do you find the prices of services at the destination?
(i) Very High (ii) Moderate (iii) Very Reasonable
2. How would you rate your overall satisfaction with your visit to this destination?
(i) Highly Dissatisfied (ii) Dissatisfied
(iii) Neither Satisfied nor dissatisfied (iv) Satisfied
(v) Highly Satisfied
3. Do you think of again visiting this pilgrimage destination?
(i) Yes (ii) No (iii) Can not say
4. Will you recommend others for visiting this pilgrimage destination?
(i) Yes (ii) No (iii) Cannot say

Section: D

1. (a) Nationality: (b) State (if an Indian National).....
2. Gender: Male [] Female []
3. Age groups: 18-30 years [] 31-40 years []
- 41-50 years [] 51-60 years []
- Above 60 years []

4. Education : Up To High School [] Undergraduate []
 Graduate [] Masters & Above []
5. Employment Status: Employed [] Self-Employed []
 Unemployed [] Student []
 House-Wife [] Others
6. Income (Monthly): Rs.....US\$.....
7. Religion: Buddhism [] Jainism []
 Hinduism [] Sikh []
 Islam [] others []

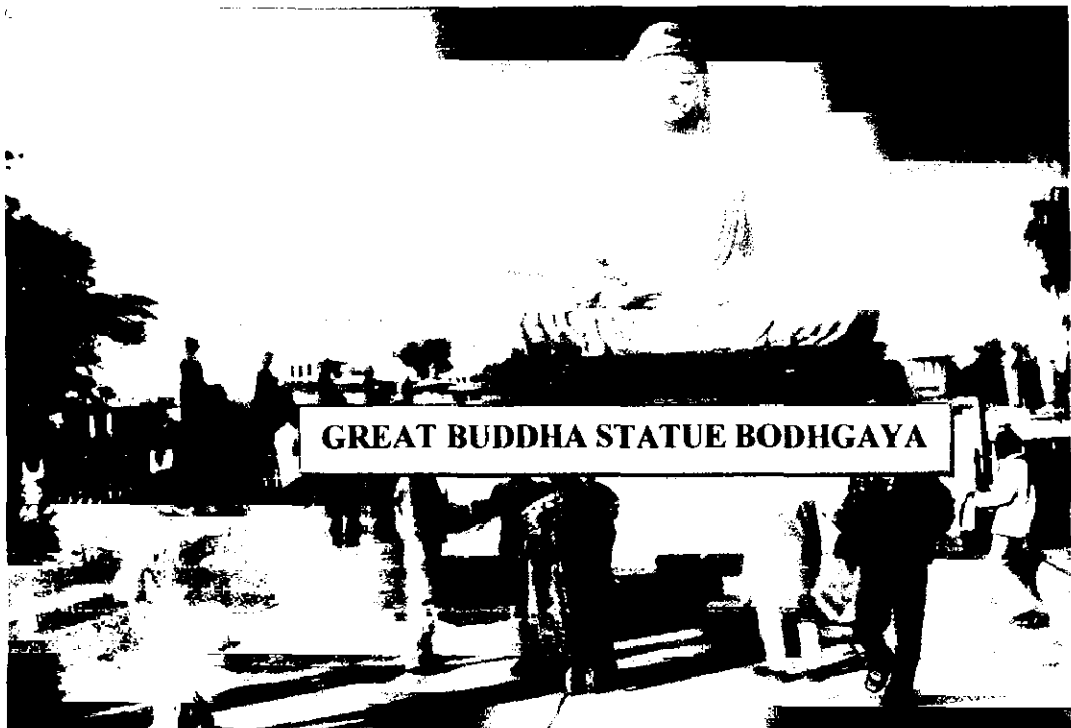
Kindly give your suggestions for the further improvement of facilities and services at this pilgrimage destination, if any:

.....

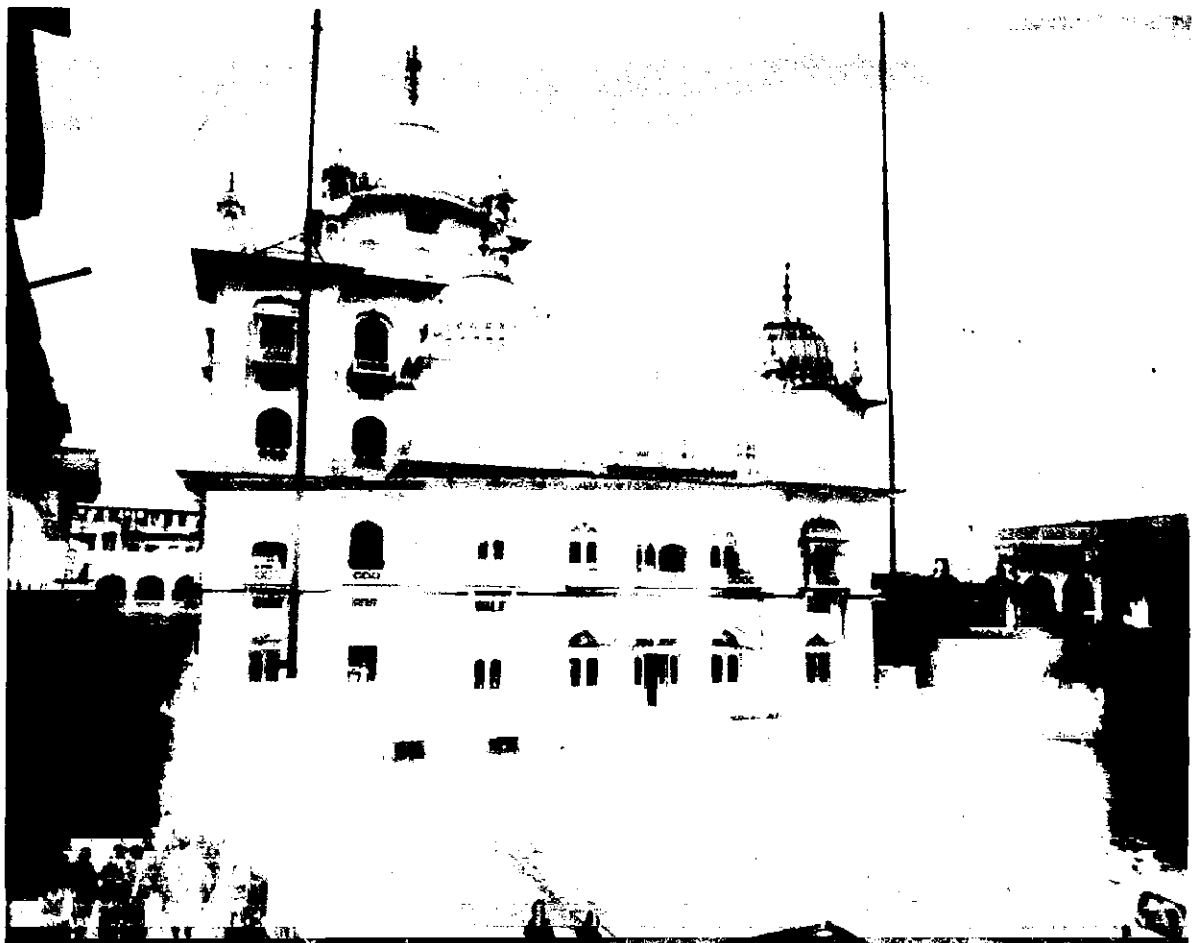
Thank You
Have a Nice Trip

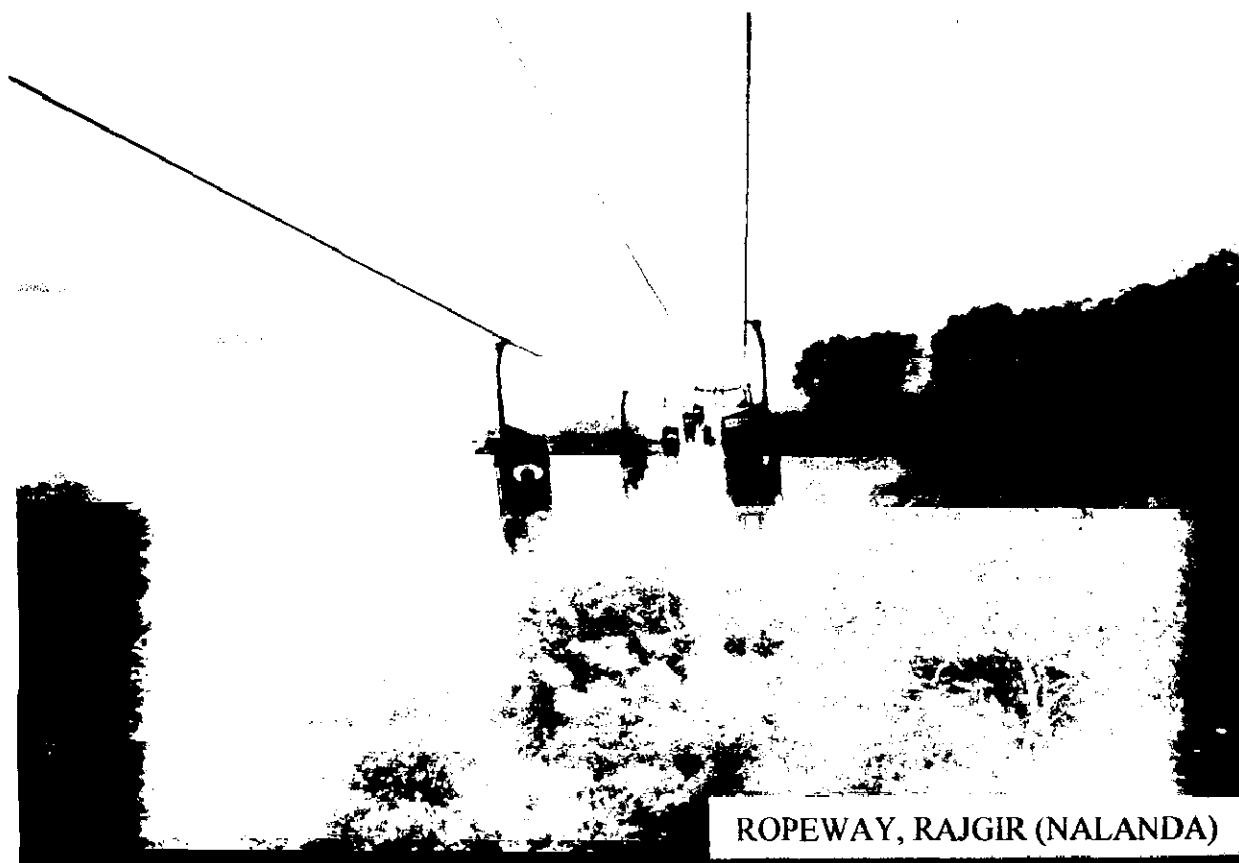


MAHABODHI TEMPLE BODHGAYA



GREAT BUDDHA STATUE BODHGAYA

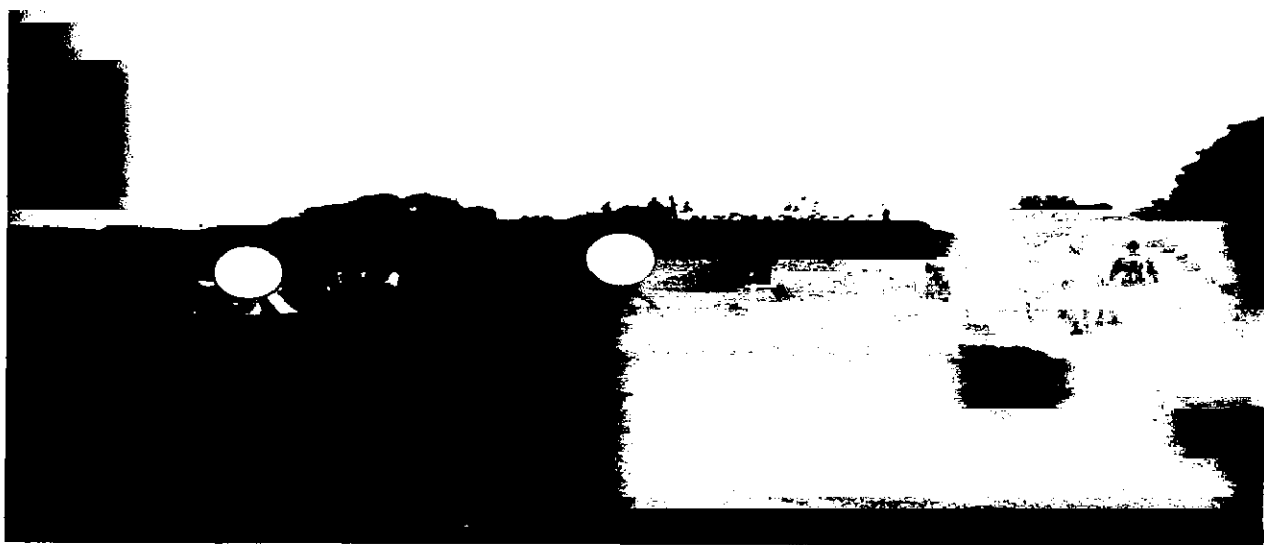
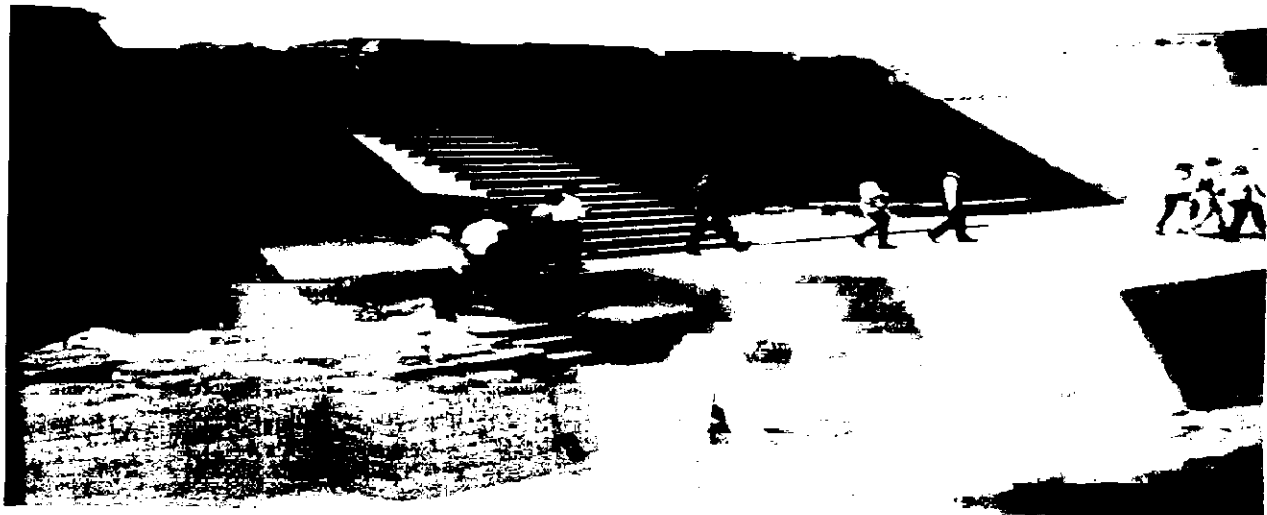




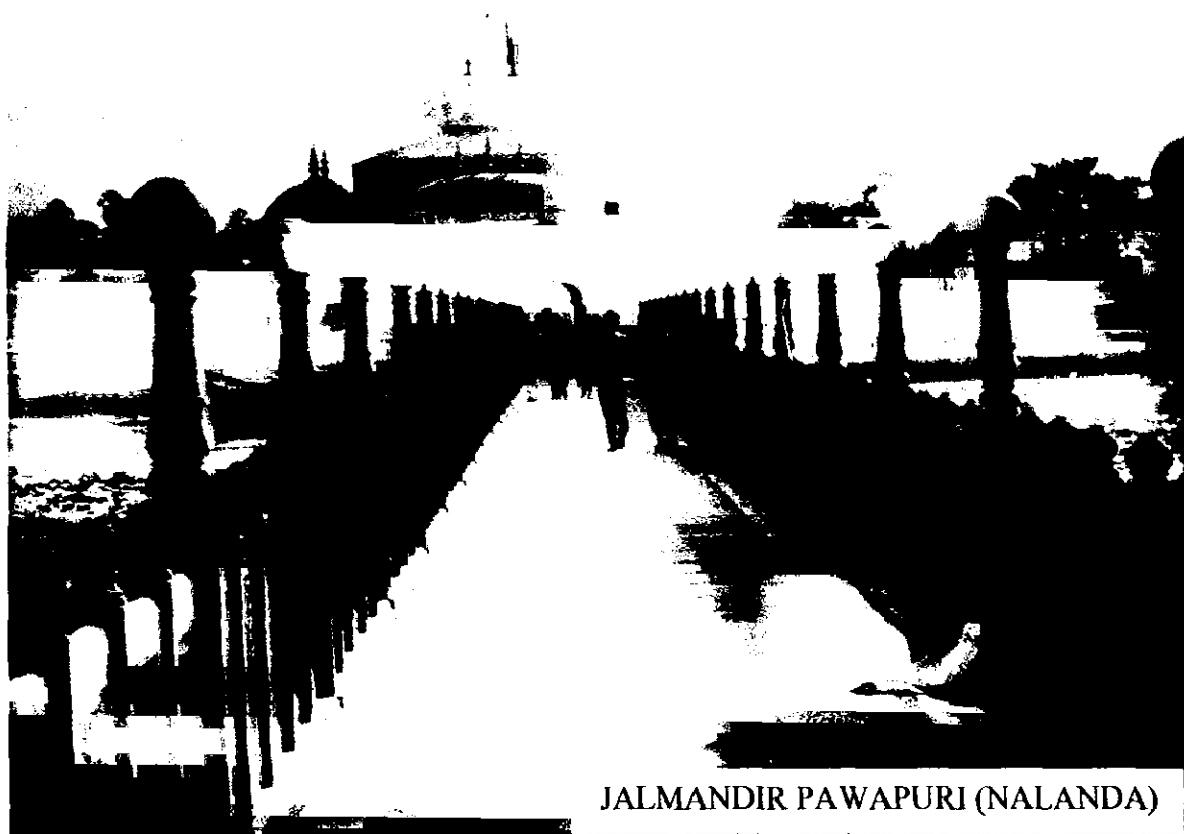
ROPEWAY, RAJGIR (NALANDA)



VISHWA SHANTI STUPA, RAJGIR (NALANDA)



RUINS OF NALANDA UNIVERSITY, NALANDA



JALMANDIR PAWAPURI (NALANDA)







An Empirical Investigation of Tourists' Satisfaction among Domestic and International Tourists in Nalanda, Bihar (India)

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Nalanda is one of the districts of an Indian state of Bihar bestowed with multi-religious heritage sites. Biharsharif, the headquarter of the Nalanda district, Rajgir, Pawapuri and ruins of Nalanda University are important pilgrimage as well as tourist places in Nalanda district. Every year lakh of tourists visit these places from the different parts of the country and across the world. Assessment of tourists' perceptions and satisfaction is important for successful destination management. This study analyzed the domestic and international tourists' demographic characteristics, their perception of key destination attributes (transportation services, accommodation services, food and catering services, shopping facilities, information and guidance, public convenience, parking facility, safety and security, cleanliness and hygiene, behavior of the local people) and their overall satisfaction level in Nalanda. The survey was conducted with the sample of 200 tourists in Nalanda. The findings reveal that there were significant difference in the perception of tourists on transportation services; information and guidance, public convenience, Cleanliness and hygiene, parking facility, safety and security and behavior of the local people whereas no significant difference was found in their overall satisfaction level.

Key words: Nalanda, demographic characteristics, tourist satisfaction, destination attributes.

Nalanda is one of the districts of Indian state of Bihar endowed with multi-religious heritage sites. The district was named after the particular place i.e. Nalanda, wherein the ruins of the ancient Nalanda university stands today. The university was the seat of learning during the period of 5th to 12th century AD. The university attracted the students, scholars from different part of India and beyond. The district contains many places of multi-religious importance. Biharsharif, the headquarter of the Nalanda district, Rajgir, Pawapuri and ruins of Nalanda University are important pilgrimage as well as tourist places in Nalanda district. Rajgir is the main centre of tourism activities in Nalanda having all the

tourist facilities. Rajgir is the sacred land for Hindu, Buddhist and Jain. The Buddhist pilgrimage spots at Rajgir are Griddhkuta peak, Saptaparni cave, Venuvana, Vishwa Shanti Stupa, Buddhist temple, etc. All the five hills of Rajgir are of utmost significance in the history of Jain religion. There are Jain temples on each hill and the Jain devotees from across the country visit these Jain pilgrimage spots. There are also other Jain temples and Jain museum in Veerayatan complex at Rajgir. The hot kunds of Rajgir are great attraction of Rajgir. The Brahma kund and other kunds are sacred spots for Hindus. Makhdum Kund associated with the great Sufi saint of Bihar are most popular among Muslims. The other tourist spots

are Bimbisar Jail, Maniar math, Sonbhandar caves, ropeway, Ghorakatroa etc. Besides, religious attraction the natural beauty of Rajgir is very fascinating. Pawapuri is the Jain pilgrimage site wherein the lord Mahavir attained Nirvana. The Nalanda university ruins, the archeological museum, Thai temple, the multimedia museum and the HuenTsang memorial are the other tourist attraction in Nalanda. Kundalpur in Nalanda is the birth place of Lord Mahavira according to one sect of Jain religion. Malmas mela and Rajgir Mahotsav are the other attraction of Nalanda. Rajgir Mahotsav is organized annually in the month of December whereas Malmas mela held every third year and attract a large number of visitors. Every year lakh of tourists visit these places from the different parts of the country and across the world. The domestic and foreign tourists arrivals at Rajgir in the year 2001 was 821911 and 17631 respectively, whereas in the year 2012, domestic and foreign tourists arrivals at Rajgir was 3700446 and 373186 respectively (Bihar Tourism Department, 2012). The remarkable growth of tourism in Nalanda is evident in terms of tourist arrivals. Thus, it is necessary to find out the perception of the tourists visiting Nalanda on the selected destination attributes, their demographic characteristics and overall satisfaction level. Assessment of tourists' perceptions and satisfaction is important for successful destination management. Tourists' perceptions are important to successful destination marketing because they influence the choice of a destination, the consumption of goods and services and the decision to return (Kozak

and Rimmington, 2000). Visitor perceptions of destinations have become a vital element in tourism marketing due to high level of competitiveness in the global market (Kozak and Neild, 1998). Understanding tourists' levels of satisfaction with and reaction to their experience in the destination is thus essential to destination managers for improving products and services, and effectively promoting to target markets for new and repeat tourists (Yu, and Goulden, 2006). Tourist satisfaction is the most effective way to promote a tourist destination because satisfied tourists are more likely to recommend the destinations to their friends and relatives (Li, Song, Chen, and Wu, 2012). Customer satisfaction is the leading criterion for determining the quality of product or service and also happens to be the cheapest means of promotion (Pizam and Ellis, 1999).

Review of literature

Tourists' satisfaction with their experience in a particular destination encompasses all activities tourists participate in while staying at a destination, and their perceptions of service quality and pricing (Yu, and Goulden, 2006). Customer satisfaction is an important theoretical as well as practical issue and has been the focus of research in the field of marketing and psychology over the last few decades. Over the decades, many approaches of customer satisfaction have been developed such as expectancy-disconfirmation, expectation-perception, importance-performance, and performance only approach. These customer satisfaction approaches have been widely used in tourism research to examine the tourist satisfaction in various empirical contexts. Among the tourism literature, an assessment of tourist satisfaction has been attempted using various perspectives and theories such as expectation-disconfirmation model, perceived overall performance model (Yoon and Uysal, 2005).

In tourism literature, a large number of studies using various approaches of customer satisfaction have been conducted to analyze the differences in tourist satisfaction in terms of tourists' nationalities. Tourists from different countries are thought to place different levels of emphasis on different aspects of service, such as safety and security, hygiene, entertainment and even employee appearance (Yu, and Goulden, 2006). Kozak (2001) compared the satisfaction level of British and German tourists with destination attributes such as accommodation services, local transport services, cleanliness, hospitality and customer care

etc. and found that the British tourists were more satisfied with almost all destination attributes than their German counterparts. Kozak and Neild, (1998) examined the importance and performance levels of major destination attributes of Romanian resorts with respect to cross cultural differences. Tourist destination attracts tourists from different cultures and countries. Tourist perception of destination may vary across the countries of origin (Calantone, Di Benedetto, Hakam and Bojanic, 1989). Richardson and Crompton (1988) examined the impact of culture on the vacation pattern of French and English Canadians. Sussmann and Rachcovsky (1997) analyzed the similarities and differences between French and English Canadians in relation to leisure travel dimensions such as source of information, rating of accommodation attributes and rating of destination attributes. Satisfaction is not a universal phenomenon and not everyone gets the same satisfaction out of the same hospitality experience. Culture has an impact on perception and often leads to differences in satisfaction levels for a single product between different global customers (Pizam and Ellis, 1999). Chaudhary, M. (2000) conducted a study to determine pre and post trip perceptions among foreign tourists about India as a tourist destination. A gap analysis was used to compare expectations and satisfaction level with twenty attributes of India's image as tourist destination. The study revealed that cheating, begging, cleanliness and hygiene and safety are the major concerns for India's image as a tourist destination. Chaudhary and Aggarwal (2012) employed modified importance-experience model to investigate the tourist satisfaction with the attributes of heritage destination of Amritsar and found that amenities satisfaction cluster was significantly correlated with place of residence of tourists.

It is obvious from the review of literature that there is a lack of studies on tourists' satisfaction in Indian context. So far very few studies have been conducted on tourist satisfaction in India. There are numerous ways to assess the quality of services and customer satisfaction through subjective measures of quality, which focus on the perceptions and attitudes of the customers (Pizam and Ellis, 1999). In this study, only the actual experience of tourists with the key attributes of the destination were evaluated to assess their perception with the individual attributes of the destination and a single item scale was used to measure tourists' overall satisfaction level.

The present study analyzes the differences in the perception on the destination attributes and their overall satisfaction level among domestic and international tourists in Nalanda.

Objectives of the study

The primary purpose of this study is to understand the tourist demographic characteristics and to analyze the difference in tourists perception on the key destination attributes and to investigate the differences in overall satisfaction level among domestic and international tourists. The following are the objectives of the study:

- i. To analyze the demographic characteristics of tourists visiting Nalanda.
- ii. To analyze the tourists perception on key destination attributes in Nalanda
- iii. To analyze the overall satisfaction level of tourists in Nalanda

Hypotheses of the Study

Hypothesis 1: There are no significant differences in perception on key destination attributes among domestic and international tourists in Nalanda

Hypothesis 2: There are no significant differences in overall satisfaction level among domestic and international tourists in Nalanda.

Methodology

The source of data for this study comprises both secondary as well as primary. Secondary data has been collected from tourism journals and official Web Pages. The Cross sectional survey design was used in collecting primary data. The primary data for this study was collected through personally-administered questionnaire to the tourists at different spots in Nalanda. The survey questionnaire was developed in the light of tourism literature and in the context of the destination. The questionnaire consisted of three sections. The first section deals with the demographic variables of the respondents and included items such as their nationality, gender, age, income, education level, employment status and religions. The second section was designed to evaluate the experience of tourists with the ten attributes of the pilgrimage destination. The questions in this section are based on likert's five point scale ranging from very good to very poor. The third section includes single-item scale to measure the overall satisfaction of the tourists with their visit or stay at the pilgrimage destination. This question is based on likert's five point scale ranging from highly dissatisfied to highly satisfied. The survey was conducted with a sample of 200 tourists during the period of November and December

2012. The questionnaire was answered by one member of the family/group/travelling party in order to avoid repetition and imitation among participants (Kozak and Rimmington, 2000).

Data Analysis

The data collected through questionnaire were analyzed using the SPSS (Statistical Package for Social Science) software. Cross tabulation was used to present the demographic characteristics of the respondents. One way Analysis of Variance has been used to analyze the perceptions of tourist on destination attributes and their overall satisfaction. Reliability test was performed to ensure the consistency of scale. Reliability means the degree to which the results obtained will be the same from one occasion to another. Cronbach's alpha coefficient is the most widely used method for testing the reliability of scale. The alpha value of the ten attributes of the destination and the dependent variable is in the range of 0.8 or 0.9, which suggest that the scale is reliable. The alpha value should be

at least 0.7 (Brotherton, 2008).

Result and Discussion:

The table 1 presents demographic characteristics of the respondents. Respondents have been grouped into four categories, i.e. domestic (Indian), South East Asian, North American and others (rest of the country of the world). It is observed that majority of respondents (58 %) was domestic tourists. Foreign tourists accounted for 42% of the tourists in the sample and represents the different regions of the world. Overall, most of the respondents were male 74.5 % and only 25.5% were females. Almost the same proportion of male and female tourists were found in domestic tourists. One third of tourist from South East Asian Countries was female. All the tourists in the sample from North America were male. About 84 Percent tourists from the categories of other countries were male. Overall, majority of respondent belongs to the age group of 18-40 years (67 %). Majority of the respondents from India, South East Asian Countries, and countries in the

category of others were also in the age group of 18-40 years. Only the respondents from North America were in majority in the age group of above 60 years. Overall, 87% of the respondents were graduate and above. Region wise also, most of the respondents were graduate and above. Overall, Majority of respondents were employed (43.5 %), followed by self-employed (31%). 11% tourists was student and 7.5% was house wives. The tourists falling in the category of others was 7%. Region wise also, most of the respondents were either employed or self-employed. With regard to income group the survey found that large number of respondents (38.5%) fall in the category of nil/not stated. This category includes students, house wives, unemployed, monk and non response to this item of questionnaire. Excluding this category of nil/not stated most of the respondents visiting the pilgrimage destinations of Bihar are income group of more than 20 thousand (57%). Only 4.5% respondents falls in the income group of less than 20 thousand. Monthly income of majority of respondents from the category of other countries and South East Asian Countries were more than 40 thousand, whereas only 23.5% of the Indian tourists fall in this income group. It is evident from the table that majority of respondents were followers of Buddhism (40.5%) followed by the respondents who believes in Hinduism (32.5%). The tourists professing the Jain religion constitutes the third major groups of the sample (14.5%). All the respondents of the sample professing Hinduism, Jainism and Muslim were domestic tourists. 96.6% of the respondents from South East Asian Countries were follower of Buddhism whereas, 56% of the domestic tourists were follower of Hinduism.

Testing of Hypotheses

Hypothesis 1: There are no significant differences in perception on key destination attributes among domestic and international tourists in Nalanda.

One way ANOVA test has been used to analyze the differences of tourists' perception on the ten attributes of the destinations. The result of the test has been summarized into the following table.

The table 2 shows the result of one way ANOVA test. The scores of perception mean of respondents on ten attributes of the destination were analyzed among domestic and international tourists. The respondents were requested to rate their perception about the attributes on likert five point scale ranging from very good to very

Table: 1. Showing the Tourists Demographic Characteristics

Nationality	Indian(n=116) 58%	South East Asian(n=59) 29.5%	North American(6) 3%	Others(n=19) 9.5%	Total(n=200)100%
Gender (%)					
Male	75.9	66.1	100	84.2	74.5
Female	24.1	33.9	0	15.8	25.5
Age (%)					
18-30 Year	26.7	18.6	0	21.1	23
31-40 Year	44	42.4	33.3	52.6	44
41-50 Year	11.2	15.3	0	15.8	12.5
51-60 Year	12.1	18.6	0	10.5	13.5
Above 60 Year	6	5.1	66.7	0	7
Education Level(%)					
Up To High School	2.6	10.2	0	26.3	7
Under Graduate	6.9	3.4	0	10.5	6
Graduate	54.3	57.6	33.3	52.6	54.5
Masters & Above	36.2	28.8	66.7	10.5	32.5
Employment Status(%)					
Employed	40.5	32.2	100	78.9	43.5
Self-Employed	27.6	47.5	0	10.5	31
Student	13.8	6.8	0	10.5	11
House Wife	11.2	3.4	0	0	7.5
Others	6.9	10.2	0	0	7
Income (Monthly) (%)					
Nil/Not Stated	42.2	33.9	66.7	21.1	38.5
<20k	6	0	0	10.5	4.5
20-40k	28.4	15.3	0	10.5	22
>40k	23.5	50.8	33.3	57.9	35
Religion(%)					
Buddhism	7.8	96.6	33.3	68.4	40.5
Jainism	25	0	0	0	14.5
Hinduism	56	0	0	0	32.5
Sikh	0	0	0	5.3	.5
Islam	5.2	0	0	0	3
Others	6	3.4	66.7	26.3	9

Table: 2. showing the Mean Value, f Value and Significance Value of tourists' perception on the destination attributes (n=200)

Destination Attributes	Indian (n=116)	South East Asian (n=59)	North American (6)	Others (n=19)	F Value	Sig.
Transportation services	3.80	3.46	4	3.74	3.03	0.030
Accommodation services	3.59	3.46	3.33	3.95	2.514	0.060
catering and food services	3.50	3.42	3.83	3.63	.691	0.559
Shopping facilities	3.42	3.20	3.33	3.37	1.029	0.381
Information and guidance	3.72	3.12	3.83	3.26	7.012	0.000
Public convenience	3.39	2.85	3.33	2.63	7.378	0.000
Cleanliness and hygiene	3.32	2.61	3.33	2.84	7.127	0.000
Parking facility	3.56	2.80	3.17	2.79	15.965	0.000
Safety and security	3.63	3.07	3.83	3.00	10.173	0.000
Behavior of the local people	3.84	3.10	4.33	2.89	19.072	0.00

poor. The mean of '3' was considered average or breakeven point for the evaluation of individual attribute of the destination. If the mean score of individual attribute is more than '3', it is considered to be satisfactory, whereas if the mean score of the individual attribute is less than '3', it is considered to be unsatisfactory. The above table shows that the perception mean scores of tourists from India and North America for all the destination attributes is more than '3'. This means that all the destination attributes are more or less satisfactory for them. The perception mean of South East Asian tourist are less than 3 for public convenience, cleanliness and hygiene, and parking facility. This means that these attributes are not satisfactory for them. Their perception mean scores for remaining attributes are more than '3', which indicate that these attributes are satisfactory for them. The perception means of the tourists from other countries are less than '3' for public convenience, cleanliness and hygiene, and parking facility which indicates that these attributes are not satisfactory for them.

Analysis of differences in perception of individual attributes of the destination

Transportation Service: It is observed from the table that mean value (M=4) of tourist from other countries is highest, whereas the mean value (M=3.46) of tourists from South East Asian Countries is lowest. This indicates that tourist from other countries were most satisfied with the transportation services whereas the tourist from South East Asian Countries were least satisfied with the transportation services available in Nalanda. The result of ANOVA test shows f value = 3.031 and sig. value = .030, which is less than .05 (95% level of significance). Hence, there exists a significant difference on transportation services

among domestic and international tourists.

Accommodation Services: It is observed from the table that mean value (M=3.95) of tourist from the categories of others is highest, whereas the mean value (M=3.33) of tourists from North America is lowest. This indicates that tourist from the categories of others were most satisfied with the accommodation services whereas the tourist from North America were least satisfied with the accommodation services available in Nalanda. However, the result of ANOVA shows f value= 2.514 and sig. value = .060, which is more than .05 (95% level of significance). Hence, there exists no significant difference on accommodation services among domestic and international tourists.

Catering and Food Services: It is observed from the table that mean value (M=3.83) of tourist from North America is highest, whereas the mean value (M=3.42) of tourists from South East Asian Countries is lowest. This indicates that tourists from North America were most satisfied with the Catering and Food Services whereas the tourists from South East Asian Countries were least satisfied with the Catering and Food Services available in Nalanda. However, the result of ANOVA shows f value= .691 and sig. value = .559, which is more than .05 (95% level of significance). Hence, there exists no significant difference on Catering and Food Services among domestic and international tourists.

Shopping Facility: It is observed from the table that mean value (M=3.42) of tourist from India is highest, whereas the mean value (M=3.20) of tourists from South East Asian countries is lowest. This indicates that tourist from India were most satisfied with the Shopping Facility whereas the tourist from South East Asian countries

were least satisfied with the Shopping Facility available in Nalanda. The result of ANOVA shows f value= 1.029 and sig. value = .381, which is more than .05 (95% level of significance). Hence, there exists no significant difference on Shopping Facility among domestic and international tourists.

Information and Guidance: It is observed from the table that mean value (M=3.83) of tourist from North America is highest whereas the mean value (M=3.12) of tourists from South East Asian countries is lowest. This indicates that tourists from North America were most satisfied with the Information and Guidance whereas the tourist from South East Asian countries were least satisfied with the Information and Guidance available in Nalanda. The result of ANOVA shows f value= 7.012 and sig. value = .000, which is less than .05 (95% level of significance). Hence, there exists a significant difference on Information and Guidance among domestic and international tourists.

Public Convenience: It is observed from the table that mean value (M=3.39) of tourist from India is highest whereas the mean value (M=2.63) of tourists from the category of others is lowest. This indicates that tourist from India were most satisfied with the Public Convenience whereas the tourist from the category of others were least satisfied with the Public Convenience available in Nalanda. The result of ANOVA shows f value= 7.378 and sig. value = .000, which is less than .05 (95% level of significance). Hence, there exists a significant difference on Public Convenience among domestic and international tourists.

Cleanliness and Hygiene: It is observed from the table that mean value (M=3.33) of tourist from North America is highest, whereas the mean value (M=2.61) of tourists from South East Asian is lowest. This indicates that tourists from North America were most satisfied with the Cleanliness and Hygiene whereas the tourists from South East Asian countries were least satisfied with the Cleanliness and Hygiene in Nalanda. The result of ANOVA shows f value= 7.127 and sig. value = .000, which is less than .05 (95% level of significance). Hence, there exists a significant difference on Cleanliness and Hygiene among domestic and international tourists.

Parking Facility: It is observed from the table that mean value (M=3.56) of tourist from India is highest, whereas the mean value (M=2.79) of tourists from tourist from the category of other countries is lowest. This indicates that tourist from India were most

satisfied with the Parking Facility whereas the tourist from the category of other countries were least satisfied with the Parking Facility in Nalanda. The result of ANOVA shows f value = 15.965 and sig. value = .000, which is less than .05 (95% level of significance). Hence, there exists a significant difference on Parking Facility among domestic and international tourists.

Safety and Security: It is observed from the table that mean value ($M=3.83$) of tourist from North America is highest whereas the mean value ($M=3.00$) of tourists from the category of other countries is lowest. This indicates that tourists from North America were most satisfied with the Safety and Security whereas the tourists from the category of other countries were least satisfied with the Safety and Security Services in Nalanda. However, the result of ANOVA shows f value = 10.173 and sig. value = .000, which is less than .05 (95% level of significance). Hence, there exists a significant difference on Safety and Security among domestic and international tourists.

Behavior of the Local People: It is observed from the table that mean value ($M=4.33$) of tourist from North America is highest whereas the mean value ($M=2.89$) of tourists from the category of other countries is lowest. This indicates that tourist from North America were most satisfied with the Behavior of the Local People whereas the tourist from the category of other countries were least satisfied with the Behavior of the Local People in Nalanda. However, the result of ANOVA shows f value = 19.072 and sig. value = .000, which is less than .05 (95% level of significance). Hence, there exists a significant difference on Behavior of the Local People among domestic and international tourists.

The result of analysis of variance indicates that there were significant difference in the perception of tourists on transportation services, information and guidance, public convenience, Cleanliness and hygiene, parking facility, safety and security and behavior of the local people. However, no significant difference was found on accommodation services, food and catering services, and shopping facility. Thus, hypothesis that there are no significant differences in perception on key destination attributes among domestic and international tourists in Nalanda is partially supported.

Hypothesis 2: There are no significant differences in overall satisfaction level among domestic and international tourists in Nalanda.

One way ANOVA has been used to

analyze the differences on the overall satisfaction among domestic and international tourists in Nalanda. The result of the tests has been summarized in the following table.

Table 3 showing the Mean Value, F Value and Significance Value of Overall Satisfaction of tourists ($n=200$)

Nationality	Frequency	Mean	F value	Sig.
Indian	116	3.98	2.481	.062
South East Asian	59	3.76		
North American	6	4.33		
Others	19	3.89		

The table 3 shows the result of one way ANOVA, which indicates the mean differences of overall satisfaction of the tourists from India, South East Asia, North America and others. This has been found from the above table that the mean value of North American tourists is highest ($M = 4.33$). This indicates that North American tourists were most satisfied with their visit to Nalanda. However, the mean value of East Asian tourists is $M = 3.76$ which is the least in comparison to the tourists of other regions. The result of ANOVA test shows f value = 2.481 and sig. value = .062, which is more than .05 (95% level of significance). Hence, hypothesis that there are no significant differences in overall satisfaction level among domestic and international tourists in Nalanda is supported.

Conclusion

This study made an attempt to understand tourists' demographic characteristics and to analyze the tourists' perception and overall satisfaction level of domestic and international tourists visiting Nalanda. The finding of the study reveals that tourists from different parts of the country and across the world visit Nalanda. Majority of the respondents were male. This is true only for sample not for the tourist population because majority of tourists was with their family and in this case generally the male member of the family participated in the survey. The dominant age group of the respondents was 18 to 40 years. Majority of the respondents were graduate and above. Majority of respondents were either employed or self-employed. In terms of monthly income of the respondents, majority of the respondents were in the category of nil/not stated. The respondents in this category were students, house wives and those who did not respond to this item of questionnaire. Almost half of the tourists from South East Asian Countries and 57.9% tourists from the category of others be-

longed to the income group of more than 40 thousand per month. Overall, religion of majority of the respondents was Buddhism. 96.6% of the tourists from South East Asian countries and 68.4% of the category of oth-

ers belonged to Buddhism, whereas more than half of (56%) domestic tourists were Hindu. Thus, the information on demographic characteristics of the visitors in Nalanda could be useful for tourism marketers in formulating marketing strategy.

The analysis of the tourist perception on destination attributes indicates significant differences on all the selected attributes of the destination except accommodation services, catering and food services and shopping facilities. Transportation services, information and guidance, Cleanliness and hygiene were most satisfactory for the tourists from North America, whereas these were least satisfactory for the tourists from south east Asian countries. Public convenience and parking facility were most satisfactory for domestic tourists whereas these were found to be least satisfactory for tourists from the category of others. Safety and security and behavior of the local people were most satisfactory for the tourists from North America, whereas these were least satisfactory for the tourists from the category of others. In terms of overall satisfaction level, the tourists from East Asian countries were least satisfied whereas the tourists from North America were most satisfied with their visit to Nalanda. However, the difference was not statistically significant. The study presents strengths and weakness of destination. Majority of international tourists were from South East Asian countries and they were least satisfied with transportation services, information and guidance, cleanliness and hygiene. Cleanliness and hygiene was also least satisfactory attribute of the destination for domestic tourists. Thus, least satisfactory attributes of the destination calls for attention of the tourism management authority and need to be improved immediately. Cleanliness and hygiene should be maintained at the tourist spots in Nalanda. Clean India Campaign

has already been launched by Ministry of Tourism, Government of India, to keep tourists places across the country neat and clean. The effective implementation of the provisions of the Campaign should be assured by the concerned authority. There should be information kiosks and more sign boards adequately placed at different tourist spots indicating direction and distance of one tourist spot from the others. The tourists' vehicles and Tangas were found parked along the road at different tourists' spots in Nalanda causing inconvenience to the free movement of visitors. There should be organized parking space wherein only the tourists vehicles, Tangas and others vehicles be parked. There should be bathrooms, drinking water facility, resting chairs at tourist spots. Further, the tourism authority should also maintain the satisfactory attributes of the destination so as to provide quality experience to the tourists visiting the destination. This study could be useful for tourism authority to have a better understanding of tourism demand in Nalanda. The assessment of tourists' perception on destination attributes will enhance the destination's ability to offer visitors quality experience and opportunity of repeat visitations. This study will provide insights to tourism authority and other concerned organizations in evaluating their existing performance and devising their future management and marketing strategies. The study is also not free from certain

limitations like small sample size, specific period of data collection and rating of perception on limited number of destination attributes. The future researchers should act upon these limitations.

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